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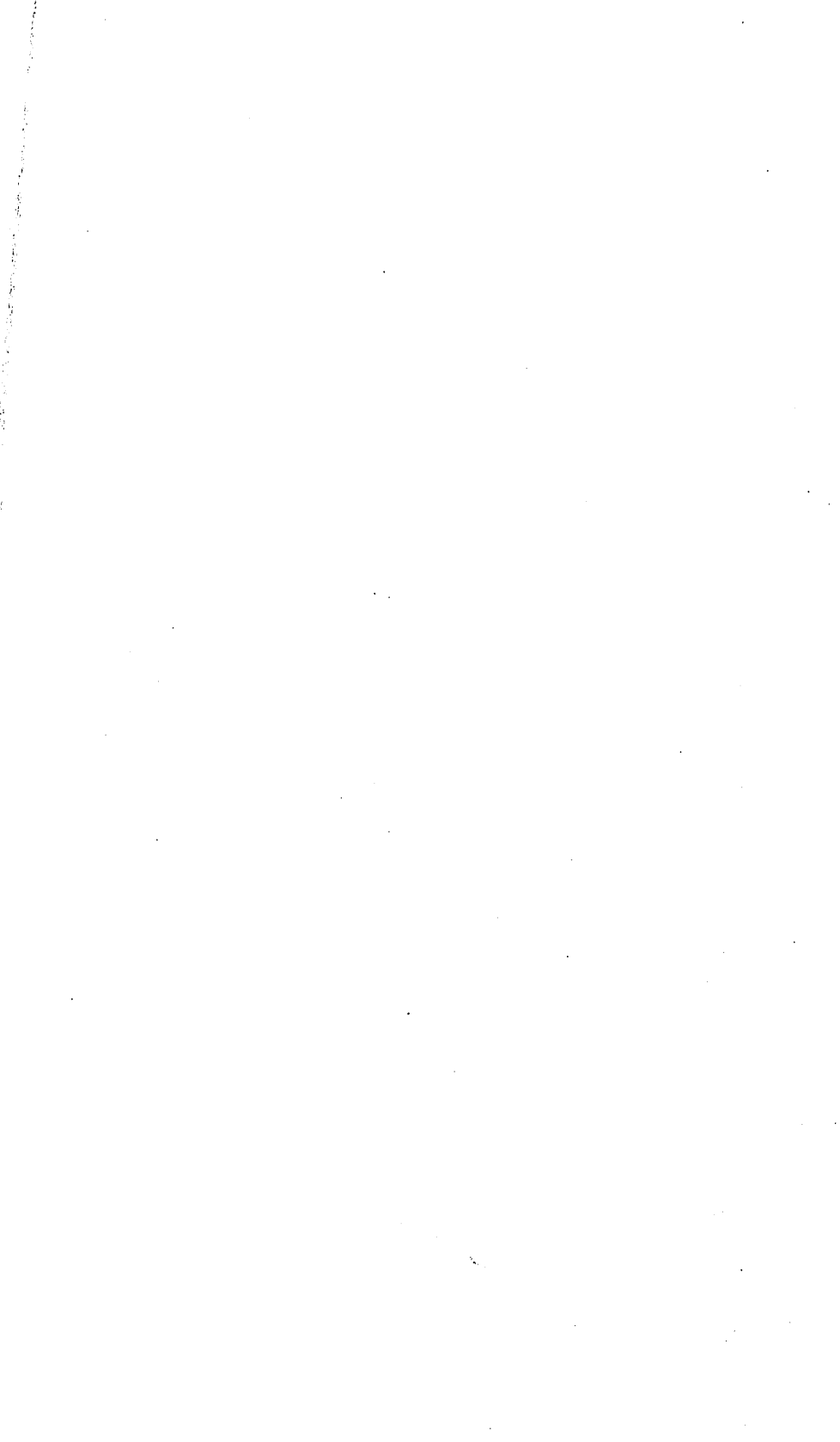
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THE BIBLICAL TEXT IN THE MAKING

A STUDY OF THE KETHIB-QERE

BY

ROBERT GORDIS, Ph.D.



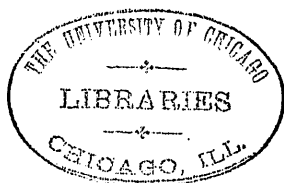
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לעילוי נשמת אמי

לאה בת ר' ראובן נ"ע

ולכבוד אבי מורי יח'

ר' חיים אריה ב"ר פסח

שעמלו ויגעו לנטוע בלבי אהבת התורה והחכמה

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INTRODUCTION

The mystics inform us that "Everything depends on luck, even the Scroll in the Temple". In these words they have unconsciously epitomized the fate of the Masorah, that branch of Jewish literature which was concerned with preserving and transmitting the Biblical text through the centuries. Scarcely any other phase of Jewish literary activity is as little known or understood as the Masorah. Those humble but indomitable workers, to whom later generations referred by the collective title of Baale Masorah, Masters of Tradition, performed in obscurity their herculean task of guarding the Biblical Text against loss or variation. Their names, the period of their activity, and the precise nature of their work, all are veiled in darkness, relieved only by faint glimmerings of light. Their ceaseless effort to protect the Biblical text produced highly important by-products: the various systems of vocalization, the invention of the accents, the fixing of the orthography, and the general determination of the accepted text of Scripture. All this presupposes vast progress, of which we know very little, in the fields of grammar and exegesis. These signal achievements were tacitly accepted by the Jewish people, and secondarily by the Christian Church, as normative, but no attempt was made to note for an interested posterity the authors or the workings of the process.

Centuries went by, and there came a recrudescence of interest in the Masorah and its builders. In the fifteenth, sixteenth, and the seventeenth centuries the study of the Masorah reached its height. The imposing fence about the letters of the Law which the Masoretes had erected was now studied with zeal and unflagging enthusiasm. But with the end of the seventeenth

century, the study of the Masorah suffered an eclipse that lasted for more than a hundred years. Beginning with the middle of the nineteenth century, a revival of interest took place. Through the efforts of Frensdorff, Pinsker, Baer, Strack, Ginsburg, Kahle, and others, a vast amount of progress was made in this branch of inquiry. Today the Masorah bids fair to regain its honored place among Biblical studies.

Nevertheless, little has been done in modern times to solve the problem of one of the most characteristic and interesting phenomena of the Masorah, the Kethib-Qere.¹ In almost fifteen hundred passages, the Masorah demands that one word be written (Kethib) in the text, while another word must be read (Qere) in its stead. In dealing with the origin and nature of these variant readings, most modern scholars have contented themselves with repeating at second hand the theories of their medieval predecessors, which had the virtue at least of having been evolved at first hand.

The aim of this work is to investigate the problem of the K Q de novo and to present some new conclusions. Chapter I contains a brief sketch of the history of this question, which was of great interest to medieval scholars. One theory as to the nature and origin of the Kethib-Qere, which gained wide currency, insisted that the KQ were conflicting readings due to varying manuscripts. On the other hand, a second group of scholars energetically maintained that the Q were corrections by the Masoretes of the written text, the Kethib. The objections to both views were so apparent that an eclectic theory came into vogue, proposed by Capellus and still favored by many scholars today,

¹ The Kethib is frequently abbreviated throughout this work as K, or כ and the Qere as Q or ק. The plural of the latter is sometimes given as Qarian. The Hebrew and English abbreviations of Biblical books will be found in the List of Abbreviations preceding the Classification.

which attempted to combine both opinions, and so avoid the difficulties of either.

In Chapter II, the objections to these theories are discussed. Thus the variation-hypothesis in its accepted form is unable to account for the unusual term "Kethib-Qere", and cannot explain a large number of phenomena within the Kethib-Qere corpus itself. Even more evident are the difficulties of the correction-theory. To assume wholesale correction on the part of the Masoretes, betrays ignorance of their entire purpose and method, which was the conservation of the text, not its emendation. This consideration is borne out by an examination of the various categories of KQ. Thus there are large groups of instances where a word is Kethib in one passage and hence is changed, while in another passage, it itself is Qere; or where the Kethib, though modified in one verse by a Qere, is left unchanged in others, or where the Qere creates a hapax legomenon. These and similar cases are indisputable evidence that the Q cannot be a correction of the K. Indeed, a study of all the KQ, the details of which are set forth in the appended Classification, shows that only in 18% of the entire number is the Q a better reading than the K, while in 12% the K is to be preferred to the Q, and in 62% the K and the Q are equally satisfactory. Other arguments against the correction-hypothesis are then invoked and the general deficiency of the theory is laid bare.

In Chapter III a genetic theory of the KQ is proposed, the point of departure of which is the literal and original sense of the term Kethib-Qere. Attention is called to the ancient practice of substituting Adonai for the Tetragrammaton, as well as to the group of euphemistic KQ variations. It is therefore maintained that in its first stage the Q was a guide to the synagogue Reader against blasphemy and indecency of expression. More-

over, in the absence of a vocalic system, there was great danger of error in reading, due to the vowelless spelling of the Biblical text. It is suggested that the Q was next used as a guide to the correct reading in the period before the invention of the vowel-signs. This is proved by examples culled from Masoretic literature. All these groups, totalling a very large percentage of the entire number, may be described as the *original classes of the KQ* (*Lists 1-8*).

In Chapter IV the later stage in the use of the KQ is described. The problem of preventing variation and error faced the earliest guardians of the Biblical text. Traces of the means they had adopted are still to be found, and these are now discussed. An attempt is made to show that these methods manifest a constantly increasing refinement in technique, though they did not prove permanently satisfactory.

Hence the final attempt to stem the tide of variation was the adoption of one manuscript as the norm or archetype, by which all other codices were to be corrected and from which copies were to be made. This conclusion has been accepted by scholars on independent grounds, but we suggest that it offers the explanation of the origin of the *later classes of KQ*. When this archetypal codex was adopted, good readings of other reputable manuscripts were noted on the margin, and these are now our Q, while the K, in these instances, is the text of the archetype. These variational KQ constitute Lists 9-85.

The date when this standard code was adopted, is then discussed, and the commonly accepted one (135 C.E.) is rejected. For reasons given within the body of the book, it would seem that this epoch-making choice must antedate the destruction of the Temple (70 C.E.). The antiquity of these KQ variations is also attested by the existence of many of these Qarian before

the Septuagint translators, as well as by various quotations in the Mishnah.

Chapter V is concerned with the relation of the Ancient Versions to the KQ. It is pointed out that it is often very difficult, if not altogether impossible, to decide which reading a particular version follows. The reaction of each translation to every instance of the KQ is given, and the results are summarized in tabular form.

Chapter VI traces the later history of variations in the Biblical text. The archetype was lost or destroyed, and though copies of it may have been common, variations remained, indeed increased, with every copyist who wrote a Bible manuscript. Some of these variants were cast in the KQ formula, but were never generally recognized as genuine by Masoretic authorities. A far more important group of these later variants were those accepted by entire Masoretic schools, such as the Madinchae (Orientals) or the Maarbee (Occidentals). That these readings are much older than these schools, and were undoubtedly current in manuscripts centuries earlier, is proved by recourse to the versions. In differing degrees, the Septuagint, Aquila, Symmachus, Theodotion, the Peshitta, Vulgate, and the Aramaic Targums, have incorporated readings that were later adopted by one or another school. Naturally enough, the Babylonian Talmud has the Oriental reading several times.

In addition, the chapter contains a discussion of a hitherto unrecognized use of the KQ formula — as a homiletic device. Many alleged discrepancies between Masorah and Rabbinic literature thus fall away.

The Classification, which now follows, contains all the KQ of the Bible arranged in groups according to their nature and origin. The relative value of the KQ is gauged, the grounds for

the decision being given in the notes. The preference of the versions for the K or the Q, as the case may be, is indicated by appropriate sigla. The lists are usually preceded by introductions, where relevant problems of orthography, grammar and exegesis are discussed. This Classification is the essential part of the investigation, the preceding chapters being based upon it. It remains to note that the vocalization of the Kethib is in no sense official; it is the author's conception of how the K is to be read. It is added to facilitate comparison of the relative merits of the K and the Q. The vocalization of the Q, of course, is that of the Masorah.

Full acknowledgment to all my teachers and friends, who, directly or indirectly, have furthered this study, is an impossibility. That this work has seen the light of day is due to the encouragement and interest of Doctor Cyrus Adler, the President of both my "almae matres", Dropsie College and the Jewish Theological Seminary of America, who found time in his incredibly crowded schedule to concern himself with my book and its problems. This work, the result of my study under Professor Max L. Margolis, would be incomplete without a word of tribute to this outstanding scholar and superb teacher, whose life was a symbol of unswerving devotion to the quest for truth. It is also a source of deep gratification that this book has been enriched by the suggestions and criticisms of one of the greatest scholars of our generation, Professor Louis Ginzberg, whom I am honored to call my teacher and friend. It goes without saying that responsibility for the views expressed attaches only to the writer.

Deeply conscious of the imperfections of this study, I hope that it will contribute, in some slight degree, to a truer understanding of the role of the Masorah, in preserving and transmitting the precious message of the Book of Books.

CHAPTER ONE

THE PROBLEM OF THE KQ

In the printed Hebrew Bibles of today, a considerable number of words occur where the vowels do not correspond to the consonantal text, as e. g. La 3:9 לִרְיָה where the consonants form the noun לִרְיָה, and the vowels belong to the word לִרְיָה. The former word, the consonants of which are written, is termed the *Kethib*; the latter word, which is to be read, though not written, is termed the *Qere*.¹ By this ingenious, but somewhat confusing device, the two variations, the K and the Q, are given without any marginal references, and yet are plain to the initiated reader. This method, however, is merely the latest evolved for transmitting K and Q variations. Originally, each Q was placed in the margin of the manuscript, near the word affected, while the K was left unvocalized in the text.² This procedure was followed by Ginsburg in his editions of the Bible. The Rabbinic Bibles (*Mikraoth Gedoloth*) which are reprints of Jacob bar Hayyim ibn Adonijah's second Bomberg Bible (Venice 1524–1525) follow both procedures, that is they give the K in the text with the

¹ The traditional pronunciation *Qri* is due to the unvocalized spelling, where the Yod is taken as a Hireq, and to the phonetic analogy of *Kethib*. The word is undoubtedly to be read either as an imperative, *Qere*, "Read so!" (cf. *al tigre*) or as a participle passive, *Qere*, parallel to *Kethib* with gerundive force, *legendum est*, "to be read so!" The first alternative seems preferable, though the meaning is identical.

² See Ginsburg: *Intr. to Massoretico-Critical Text of the Hebrew Bible*. p. 184. Also E. Ehrentreu—*Untersuchungen Ueber die Masorah*, page 35. Mit grosser Wahrscheinlichkeit ist anzunehmen dass die Masorahbemerkenngen die Grundlage zu den Masorahlisten bildeten und dennoch ein höheres Alter als letztere besitzen.

vowels of the Q beneath it, and in the margin they again register the Q unvocalized, as, for example 'ארי ק.

These scattered K and Q were gathered into widely varying lists by scribes for each book of the Bible. Other rubrics were based on some common property, such as (Ochlah V'ochlah, no. 91 and 111, respectively)

ס"ב מלין דכתבן מוקדם ומאוחר
כ"ט מלין חסר ה' בסוף תיבותן וקריין

It must be remembered, however, that originally these variations were transmitted in the form of marginal notes, which contained only the *consonants of the Qere*, followed by the letter Koph, denoting Qere. The importance of this fact will become apparent in a later stage of the discussion.

Regarding the *number* of these variations there is no unanimity. Buhl³ speaks of "1314 passages according to the Masorah". On the other hand, Levita established 848 as the correct number, the Gematria of *Qarian uKethiban!* Capellus found 1548 examples in Jacob B. Hayyim's Bible, and 1566 in Plantin Antwerp edition. Morinus found in the former edition 1544.⁴ Our own result is 1350, based on a collation of Baer and Ginsburg⁵ with constant use of Jacob b. Hayyim's Masorah marginalis and Norzi's Minhath Shai, together with the extensive lists in Ginsburg's "The Masorah", letter Kaph, lists no. 488 ff. Our number, too, can make no claim to finality, because there are hundreds of KQ which are rejected by one or more authorities; in all these cases only a complete manuscript collation could make

³ F. Buhl: Canon and Text of the Old Testament, p. 39. So also Rosenfeld.

⁴ See Carpzov: Critica Sacra. p. 346 and the slightly divergent figures in M. Hiller: De Arcano Kethib et Keri. p. 223.

⁵ For Ginsburg his larger Bible was used throughout the Pentateuch, Prophets and Psalms. (1913-1926). For the remainder of the Hagiographa, his smaller Bible (1909) was used in the collation.

a definite decision possible. Inasmuch as our endeavor is not to ascertain the exact number of the KQ, but rather to investigate their nature and history, these slight discrepancies will not affect the nature of our work.

Far more important and perplexing is the question of the *origin and nature* of the KQ. When did they originate? Are they corrections or variations, or both? How may they be classified? Answers have been plentiful and various,⁶ but none are completely adequate, as will become clear in the course of the discussion.

The earliest recorded opinion in the field was that the KQ represent manuscript variations. Thus Profiat Duran⁷ maintains: Ezra and those who came after him, when in doubt as to the original text because of conflicting manuscripts, established the KQ as a sign of their doubt in regard to the original reading.⁸ Kimhi, in his introduction to his Commentary on the Former Prophets, amplified this view, by assuming that the cause for this deterioration of manuscripts and the dearth of scholars was the Babylonian exile, and it was this which led to the variations which we now know as the K and the Q.⁹

Among Christians this view was ardently defended by the Buxtorfs who adopted the view with no essential change from their Jewish predecessors.¹⁰ In 1692 there appeared Matthew

⁶ For the older literature see J. G. Carpzov: op. cit. (1728) p. 328 note, whose general discussion pp. 328-357 is by far the most complete. Cf. also the additional references in H. L. Strack: Prolegomena Critica in V. T. H. p. 80 and notes 161, 164, 166.

⁷ In Maaseh Ephod, chap. 7 — also quoted by ibn Adonijah in his Introduction to the Rabbinic Bible and extensively requested.

⁸ עזרא והבאים אחריו . . . בטקומות אשר השיגם ההפסד והבלבול עשו הקרי והכתיב להיותו מטופק במה שמצא.

⁹ החכמים . . . טעמו מחלוקת בספרים והלכו בהם אחר הרוב לפי דעתם על בירור כתבו האחד ולא נקדוהו או כתבו מבחוץ ולא כתבו מבפנים וכן כתבו בדרך אחד ובדרך אחר מבפנים.

¹⁰ The elder Buxtorf in Tiberias VIII, II; the younger Buxtorf in Anti-Criticae, part II, chapter 4.

Hiller's "De Arcano Kethib et Keri" with a commendatory epistle to Leibniz, and other valuable features. Rejecting the view that errors could lie at the basis of the KQ, he proposed a novel theory. Ezra, in the interest of greater vividness and variety of style, when writing two or more codices, would exchange one word for another of synonymous force.¹¹ These variations were later recopied into one manuscript, one as the K and one as the Q. His contention that the K and the Q are always identical in meaning, leads him to far-fetched conclusions. Thus *lo* with Aleph and *lo* with Vav, he maintains, are really identical, because Aleph and Vav are interchangeable!¹² Moreover, it is inconceivable that the sacred text of Scripture would be modified to suit the literary whim of scribes. Lastly, his classification is open to another objection, namely, its mechanical nature. It is true that the Masorah likewise lists the KQ according to merely superficial resemblances as e.g. (Ochla, 113) "14 words written with He and read with Vav at the end" or (ibid. 91) "62 words with metathesis." But these rubrics were intended merely as mechanical guides to a correct text, not as investigations into their nature. Thus to Hiller נִיָּקָךְ Ps 74:11 and יִבְטְמוּ Ps 140:10 belong to the same classification.¹³ The same criticism may be levelled against Elijah Levita's classification of the KQ into seven groups, which is also based purely on external resemblances.¹⁴

¹¹ Nimirum, diversarum scriptionum autorem Esdram facimus, qui volumina sacra bis aut amplius exarando vel recensendo vocem voce *isodynamo* interdum permutavit. op. cit. p. 13.

¹² Thus I Sam. 2:3 where the *Kethib* is translated "et illi." Op. cit. p. 60 ff.

¹³ Ibid. p. 115. In our own lists they will be found in widely different categories, lists no. 46 and 62.

¹⁴ Masoreth ha Masoreth II, I. The same error is committed by Bamberger, Die Bedeutung des Kethib-Qere p. 221 et seq.

Hiller's work won little consent among scholars, but the theory that the KQ were manuscript variations found its strong and energetic defender in J. G. Carpzov's lucid and systematic work "*Critica Sacra*". In an elaborate discussion,¹⁵ he classified the views of his predecessors and then proceeded to lay down his own theory. With the exception of the euphemisms and a few lapses on the part of the scribes like the *Kethib vela Qere* and *Qere vela Kethib*, that were incorporated later or contemporaneously into the main body of KQ, they were all manuscript variations. He rejects the view of Brian Walton and Richard Simon that the Masoretes who flourished after the Talmudic period are the authors of the KQ, because these variations are already met with in the Talmud.¹⁶ Carpzov fixes upon the persecutions of Antiochus Epiphanes as the period when the correct codices were destroyed.¹⁷ After 164 B.C. then, begins the task of reconstructing the text, and the variations in the then extant manuscripts are the sources of our K and Q.

This view was taken up by Eichhorn and various modern scholars including Gesenius, DeWette, Dillmann, and Koenig.¹⁸ This is also the opinion of Frankel,¹⁹ who claims that the K is the variation of the lesser number of manuscripts and the Q of

¹⁵ P. 328-353.

¹⁶ E. g. the classical passages—Nedarim 37b, Megillah 25b and Pesahim 50a. See also Norzi on the various passages, to which Talmudic references are extant. Also H. L. Strack: *Prolegomena Critica*. pp. 81-86, Geiger: *Urschrift* p. 254 ff., Weiss *Dor Dor Ve-dorshav* IV, 239, Buhl: *op. cit.* p. 100 ff., Aptowitzer: *Das Schriftwort in der rabbinischen-Literatur*, also the Hebrew Encyclopedia *Ozar Yisrael* IX, 227 f.

¹⁷ Cf. I Macc. I:56-57; Josephus: *Antiquities* XII, 5, 4 for the destruction of the books of the Law by Antiochus.

¹⁸ An extensive list of the upholders of the variation theory is given by S. Bamberger, *Die Bedeutung des Qeri-Kethib* (1930), p. 269.

¹⁹ *Vorstudien zu der Septuaginta* p. 221. "Die Gewissenhaftigkeit der Masoreten liess sie alles in den Codd. sich Vorfindende aufnehmen."

the larger number. With slight variations, this is also the view of Buhl,²⁰ who maintains that the K offers older forms of the text in a large number of instances, and of Lambert,²¹ who claims that the Qere is the form more in accord with usage or the context.

Not much later than the theory that the KQ are manuscript variations, is the view that the Q consists of corrections of erroneous readings in the text. The first defender of this hypothesis is none other than the august Abrabanel in the introduction to his Commentary on Jeremiah.²² Why, he asks, is the Q uniformly revered if it is no more than a textual variation? Is it to be assumed that עפולים, נער, and such words, always suffered variation at the hands of scribes while others remained untouched? He preferred to explain the KQ as due to another cause. Ezra observed in the text various incongruities of language or context. These are due, either to a mysterious message that the sacred author sought to communicate, or to ignorance of grammar.²³ Ezra, however, dared not alter the sacred text, and so he wrote his explanation or correction on the margin as the Q. Abrabanel maintains that the large number of KQ in Jeremiah is due mainly to the fact that the prophet wrote in error or oversight.

It is evident that such a view would arouse a great deal of resentment,²⁴ since it ascribed errors to the Biblical authors. Nevertheless, it found many champions, especially among

²⁰ Op. cit. p. 99 f.

²¹ Une série de Qere Kethib, p. 5.

²² Reprinted by Jacob b. Hayyim in his Introduction and often requoted.

²³ אם להיות האומר אותם בלתי מדקדק כראוי אם בקיצור ידיעת דקדוק הכתיבה והיה זה מהנביא כשגה היוצאת מלפני השליט.

²⁴ See especially Jacob b. Hayyim's Introduction, second folio, and Elias Levita: Masoreth HaMasoreth, Third preface.

Christians, such as Morinus,²⁵ Simon,²⁶ and Sixtinus Amama,²⁷ who in varying ways offered evidence in favor of this view.

Among the moderns this view was maintained in its purity by Strack²⁸ and Ginsburg.²⁹ In slightly varied form it was defended also by Wellhausen,³⁰ who, after excluding the euphemisms, claims that the KQ are corrections, based perhaps on some slight manuscript authority. As further evidence that these are no manuscript variations, he cites the fact that the KQ always consist of two readings, and never more. Though he places their origin in hoary antiquity, Wellhausen maintains that the KQ were first put into writing after the introduction of the vocalic system.

From the preceding discussion it has become plain that both theories, though not devoid of some justification, are open to grave objections, and therefore an eclectic theory was proposed,³¹

²⁵ *Exercitationes Biblicae*, Exer. XXIV chapter IV, p. 630.

²⁶ *Hist. Crit. V. T.* Book 1 chapter 23.

²⁷ *Anti Barbar.* Book I chapter 14.

²⁸ *Op. cit.* p. 82. *Hi-loci docent lectiones Kre nominatas originem non debere variae codicum scripturae.*

²⁹ *Op. cit.* p. 183. *Masoretas who have decided that the marginal Keri is the correct one.*

³⁰ Bleek: *Einleitung in das alte Testament*, 6th ed. 1893, p. 572 f.

³¹ Interesting merely historically is the theory that the KQ variations are matters wherein mysteries lurk. This theory is favored by Nahmanides (*Intr. to Comm. on Pent.*), Ibn Adonijah (*Intr. to Rabb. Bible*), Levita (*op. cit.* third preface), and the unknown author of the *Manuel du Lecteur* ed. J. Derenbourg—1871 (pp. 51, 129 of the text). See also Krochmal: *Moreh Nebuhe Hazeman* chapter 13.

Among Christians this theory that esoteric meanings were concealed in the KQ was also very popular. Thus, Isa 9:6, upon which Jewish midrashic interpretation is plentiful, (cf. Kimhi and Norzi *ad loc.*) was also the subject of Christian homiletics, which, in various ways, found Mary's name concealed in the KQ there. Cf. Hiller's indignant remarks on this species of interpretation. (*op. cit.* p. 8, and references there). Bamberger's work is also a defense of the mystical character of the KQ variations.

notably, by Capellus.³² The KQ variations were of several types: some Q were manuscript variants, others were euphemisms for coarser expressions in the text, while still others were corrections which the reverence of the Masoretes had limited merely to the margin. This theory had the advantage of escaping the various objections made against the individual theories, and in varying forms is the regnant one to-day.

Thus J. Derenbourg³³ virtually recapitulates Capellus' classification as does Levias³⁴ who divides them into the following classes:

1. Variations of ancient manuscripts.
2. Corrections replacing erroneous, difficult, irregular, provincial, archaic, unseemly, or cacaphonous expressions.
3. Mystic meanings.
4. Variants due to Talmudic literature.

The work of Rosenfeld³⁵ has the merit of being almost unique in dealing with the subject by studying not isolated cases of KQ, but larger segments. Nevertheless his study of the Pentateuchal variations was not inclusive enough to permit definite conclusions.

This is a brief history of the various views that have been propounded. We now turn to a consideration of the objections to which each of the theories is open.

³² *Critica Sacra* book III ch. 15.

³³ In his edition of the *Manuel du Lecteur*. See note V., p. 229.

³⁴ *Jewish Encyclopedia*, s. v. Masorah.

³⁵ *Ma'amar bikethib uQre*, (Hebrew).

CHAPTER TWO

THE PROPOSED THEORIES EXAMINED

That the *theory of manuscript variations* has difficulties to contend with, has already become evident in the history of the discussion on the KQ. It is now our task to enter into these objections more fully.

I. If it be assumed that manuscript variations lie at the basis of the KQ, the term Kethib-Qere offers considerable difficulty. Of two variations, it is difficult to see why one should be termed "the written" and the other "the read". Terms for "variation" like *nusha* and *girsā* are not foreign to Jewish literature. Why should this strange procedure be adopted of having one variant always written and the other always read? Nor can the problem be dismissed by a reference to "the caprice of the Masoretes". The Masoretic system may not coincide with ours, but it has a *raison d'être* which must be sought after and understood, not scouted and denied. Our question therefore remains. What explains the use of the term "Kethib-Qere" and the adoption of this unusual method for preserving manuscript variants?

II. Moreover, as has already been noticed by Abrabanel¹ and Levita,² if the Kethib and Qere are no more than manuscript variations, why is the Q obligatory upon the reader in the synagogue, and why is such persistent strictness maintained in the enforcement of this rule?³ Upon what principle is one set of

¹ Op. cit.

² Loc. cit., 3rd preface.

³ Maimonides, *Mishneh Torah*, *Hilchoth Sepher Torah*, chap. 7, par. 11; cf. *Tur Yoreh Deah*, *Hilchoth Sepher Torah*, sec. 275 par. 6, where a scroll in which the Q is incorporated in place of the K, is disqualified. Cf. *Tur Orah*

variants absolutely essential in the writing and forbidden in the reading and another set forbidden in the writing and obligatory in the reading? It would seem that in this rule of the Synagogue, there must be preserved some ancient memory as to the origin and nature of the KQ. What it was we shall attempt to ascertain later.

III. In addition, those who maintain the variant theory are at a loss to explain how the euphemistic KQ (List 2)^{3a} are related to the main body. Thus Carpzov⁴ insists that the euphemisms belong to the latest period of the KQ, when they were joined to the already existing corpus of variant readings. Let it be noticed, too, that these euphemistic renderings are by no means inconsiderable in number, if we include, as we properly should, the Tetragrammaton among them.⁵ The variation theory must therefore separate a large and important body of KQ from the remainder, and leave the mutual relation of these groups undetermined.

IV. But even in the remaining groups, there are certain peculiarities that render the variation theory untenable. For example, there is a considerable number of variants where the Kethib has ך, as the third person masculine suffix with plural masculine nouns and analogously formed prepositions (Lists 3a, 3b, 3c).^{5a} In each of these 156 examples the Qere postulates

Hayyim, 141, par. 8, where the responsum of Solomon ben Adret as to the Sinaitic character of the KQ is referred to, and an incident related where a Reader in the synagogue who insisted on reading the K was removed from the platform through the agency of R. Isaac Aboab and other dignitaries. כל חיבה שהיא קרי וכתיב הלכה למשה מסיני שחאה נכתבה כמו שהיא בחורה ונקריה בעיני אחר ומעשה באחד שקרא כמו שהיא כחובה בפני נדולי הדור ה'ר יצחק אבוהב וה'ר אברהם ואלאנסי ו'ל והחרו בו שיקרא כפי המסורה ולא רצה ונדוהו והורידוהו מהתיבה.

^{3a} As e. g. Dt 28:30: 'ישקבנה ק'.

⁴ Op. cit. p. 340.

⁵ See Chapter three.

^{5a} As e. g. Ex 32:19: 'מיריו כ', מ'יריו ק' I Sam 2:10: 'עליו כ', ע'ליו ק'.

יִ, . Yet in not one case is the reverse to be met with: that is that the Kethib should have the יִ, ending and the Qere the יִ, . There are also 52 examples of הִ' as the third person masculine singular suffix of nouns in the Kethib (List 4), where again the Qere uniformly reads the הִ ending.^{5b} Here too there is no example of the reverse. Were these KQ merely variants, we should expect both the plene and the defective, the Holem-He and the Holem-Vav forms in the Q, as is the case in the עָנִיִּים – עָנִיִּים groups⁶ (List 39), in such forms as תִּלְיוֹנוֹ – תִּלְיוֹנוֹ (List 56) and in the שְׁבוּת – שְׁבוּת forms⁸ (List 40). We are therefore constrained to admit that these KQ groups of suffixed forms cannot be manuscript variations but are in some manner exceptions.⁹ Once again the problem arises of the relation to the main body of this corpus of over 200 KQ, almost one sixth of the entire number, as it does in the case of the euphemisms.

V. Wellhausen's objection, mentioned above, is also very striking. If the KQ is merely a catalogue of variations on the part of the Masoretes, it may well be questioned why they are always two in number, never three or four, as one would expect from any extensive collation of manuscripts.

^{5b} As e. g. Gen 9:21: אָהֳלָה כ', אָהֳלָה ק'.

⁶ Isa 32:7: עָנִיִּים ק'; Ps 9:13: עָנִיִּים ק'.

⁷ Ex 16:2: תִּלְיוֹנוֹ ק'; Ex 16:7: תִּלְיוֹנוֹ ק'.

⁸ Ps 126:4: שְׁבוּת ק'; Jb 42:10: שְׁבוּת ק'.

⁹ There is another difference between Lists 39, 40, 56 and Lists 3a, b, c, and 4. In the former instances, not every similar example is a K and Q; thus עָנִיִּים and עָנִיִּים both occur in the text without a Qere, as e. g. Ps 10:17, Isa 3:15 et al. This is also true of the idiom שְׁבוּת שְׁבוּת. In the preliminary remarks before each List, the reader will find that practically each category of KQ has exceptions, where there is no KQ variation. This is to be expected where we are dealing with bona-fide scribal variations. In Lists #3 and #4, however, every case is exhausted; that is, every example of יִ, in the text is noticed by the Q. This is therefore prime evidence that these are *not* variations.

VI. Moreover it is difficult to ascertain the grounds on which the Masorah decided that one reading was the K, while the other was the Q. It has been suggested, as noted above, that the K normally embodies the older reading; or that the Q is usually the more satisfactory one, in regard to context or style. These suggestions remain mere conjectures, without much plausibility, especially if all the material is used as the basis of judgment.

VII. Finally, we have positive evidence that at one time, at least, this pious registration of variants on the margin was not in vogue. In a statement preserved in Jer. Megillah IV, 2; Soferim 6:4, we read: R. Simeon b. Lakish said, "Three manuscripts were found in the Temple court: one contained the reading מעון (Deut 33:27) and two contained the reading מעונה; one had the reading זאטוטי (Ex 24:5), and two, the reading נער; in one יה was found nine times, in two, eleven times. In each case the singular reading was suppressed and the reading of the two manuscripts was adopted." Though not devoid of difficulties, the passage which bears on it the stamp of antiquity,^{9a} makes it plain that the procedure with manuscript variants was much more summary than the KQ arrangement, namely, the majority of codices established the text, and the minority reading disappeared completely. Thus on מעונה (Deut 33:27) there is no Masoretic remark whatsoever.¹⁰ Nor is it likely that these three passages were the only cases of variation in the Bible. It seems, rather, that here decision on other grounds was impossible, or

^{9a} See Geiger's *Urschrift* p. 232 where a lengthy discussion of this important statement is given from another viewpoint. Geiger's view that this illustrates the carelessness with which the Biblical text was handled (see p. 231) is unwarranted. Their method, though perhaps not sufficiently refined, shows a high regard for textual matters, and an attempt at a critical procedure.

¹⁰ See Ginsburg's edition *ad loc.*

that this tradition alone survives of an entire class.¹¹ What then prompted the change from this well attested method (of discarding the minority reading) to the KQ scheme, by which even the minority reading was jealously guarded as "a tradition of Moses from Sinai",¹² and was obligatory either in the writing or the reading?

It is evident that the theory that the KQ are merely manuscript variations has several difficulties to encounter. On turning to the rival theory of corrections, we find an even more overwhelming series of objections.

I. The prime objection to the assumption of so large a number of corrections on the part of the Masoretes, is that it is opposed to the spirit of the Masorah. In spite of the countless charges of "caprice" and "wilfulness" levelled against it, the fact remains that the Masorah was primarily and essentially a force for conservation. In the thousands of variants with which manuscripts were filled, the Masoretes saw a vast danger to the preservation and transmission of the Bible. They therefore set themselves the difficult task of fixing the text, of stemming the tide of variation, which the human factor was constantly introducing into the Word of God.

II. That those who "counted the letters of the Torah", who established the Vav of וָו (Lev 11:42) as the middle letter of the Pentateuch,¹³ and the Yod of יָיִר (Jer 6:7) as the middle letter of the Bible,¹⁴ and whose knowledge and reverence for each jot and tittle of the text reached inconceivable heights—that these same men would engage in wholesale emendations,

¹¹ Thus Weiss supposes that there were special Baraitas which may have been gathered together, on Masoretic subjects. *Dor Dor Ve Dorshav*, vol. IV p. 240.

¹² See the Responsum of Solomon b. Adret on the margin of the Shulhan Aruch, and note 3 above.

¹³ See Kiddushin 30a.

¹⁴ See Ginsburg's larger edition, ad loc.

where these were nearly always unnecessary and often ill-advised —this is not merely paradoxical; it is unbelievable.

III. This a priori judgment we find vindicated for the Pentateuch by Rosenfeld's demonstration.¹⁵ Of the eighty KQ he found in the five Books of Moses, only two, (יקרחה Lev 21:5 and מצותו Deut 5:9) were absolutely called for because of a faulty text. To assume that the main interest of the Masoretes was correction, and then to discover 2 out of 80 examples to substantiate this view is hardly convincing.

Rosenfeld's investigation was restricted to the Pentateuch. We are able to present more conclusive results based on our study of all the KQ of the Bible, the details of which are presented in the extensive Classification in the Appendix.

IV. In the following categories no correction can be contemplated, because what is Qere in one list is Kethib in the other and vice versa. Compare in detail Lists #26 and 27, 28 and 29, 34 and 35, 39 (within the group), 40 (within the group), 43 and 44, 45 and 47, 46 and 48, 50 and 51, 52 and 53, and 71 (within the group). We cull from these lists a few examples where the identical word is now K and now Q, and there can therefore be no question of correction.

בר' לט, 20	כ' אַסורי ק' אַסירי	שו' טז, 21, 25	כ' הָאֲסִירִים ק' הָאֲסוּרִים
במ' כו, 9	כ' קְרוּאִי ק' קְרִיאִי	במ' א, 16	כ' קְרִיאִי ק' קְרוּאִי
אס' ח, 13	כ' עֲתוּדִים ק' עֲתִידִים	יש' י, 13	כ' עֲתִידוּתֵיהֶם ק' עֲתוּדוּתֵיהֶם
יש' לב, 7	כ' עֲנוּיִם ק' עֲנִיִּים	עמ' ח, 4	כ' עֲנִיִּים ק' עֲנוּיִם
צפ' ב, 7	כ' שְׁבוּתָם ק' שְׁבִיתָם	אי' מב, 10	כ' שְׁבִיתָם ק' שְׁבוּתָם
שמב' יד, 7	כ' שוּם ק' שִׁים	שמב' יג, 32	כ' שִׁמָּה ק' שוּמָה
שמ' טז, 2	כ' וַיִּלְנוּ ק' וַיִּלְנוּ	שמ' טז, 7	כ' תִּלְנוּ ק' תִּלְנוּ
יה' כב, 7	כ' מַעֲבָר ק' בַּעֲבָר	יה' כד, 15	כ' בַּעֲבָר ק' מַעֲבָר

¹⁵ Ma'amar Bikethib Uqre; also J. Dérenbourg, *Manuel du Lecteur*, p. 229 note.

V. Besides these categories where K and Q reverse each other, practically *all* lists after number 9 can show similar cases unmarked by the Masorah as KQ.¹⁶ Were it the intention of the Masorah to correct a given word, it is inconceivable how all the parallel usages could have remained uncorrected. For details we must refer the reader to the preliminary remarks and to the notes to the lists themselves. Nevertheless we select a few examples

¹⁶ It cannot be assumed that the Masoretes did not complete their work and that therefore they left many cases uncorrected, for these reasons:

1. There are too many examples, for us to assume that they escaped notice. Thus List 17, contains twelve examples. Nevertheless, the identical case is left without a Qere seven times. In List 13, אָתָּה is "changed" five times by the Q, but is left uncorrected three times.

2. Moreover, one of the exceptions to List 17 is KQ to the Madinchae (1 Sa 4:15 קָמָה וְעֵינָיו קָמָה) and hence cannot be due to a neglect to observe this passage.

3. Besides, very often in the same section, a word is marked KQ several times while several times the Q is in the text. In Ju 9, vv. 8 and 12 have a KQ on מְלוּכָה and מְלוּכִי, while v. 9 has מְלוּכִי without a KQ. Similarly, Neh chap. 3, vv. 16, 17, 18, 19, 20, 21, 22, 23, 24, 27, 29, have אַחֲרָיו with no KQ. In v. 30, 31 the K אַחֲרִי is changed by the Q into אַחֲרָיו. Here it cannot be maintained that in some passages the correction was forced into the text, while in others near at hand the correction remained on the margin.

4. Often the less obvious example has the KQ; while a more obvious one is left uncorrected. Thus the difficult verse Pr 15:14 has the K (וּפִי) and the Q (וּפִי), while in Nu 33:8 מִפְּנֵי הַחִירוֹת is left uncorrected though the preceding verse reads עַל מִי הַחִירוֹת as in Ex 14:1, 9, (see Tar. Jerus., Baal Haturim, Ibn Ezra at Num. 33:8). So also the impossible יִנְאֵל in Ru 4:4 is left unchanged while וְאֵדָע in the same verse is modified by a Q. It cannot be oversight that leaves an important difficulty uncorrected and changes a perfectly possible form in the same verse.

5. When the Masorah so wishes, it corrects every case, like the euphemisms (List 2) or the examples in Lists 3 and 4. Hence oversight cannot be invoked.

6. Indeed, the Masoretic labors are extended over the entire text of the Bible in such minute detail as to render unlikely the omission of a matter as important as KQ variations. We believe that sufficient evidence has been adduced to prove that the KQ are not an *incomplete* list of corrections and emendations.

where a word is Kethib in one instance, while in another passage it is entirely unchanged, and is read as well as written:

בר' כד, 33	כ' ויישם	בר' נ, 26	ויישם
שמ' ב' ג, 25	כ' מבואך	תה' נ, 1	מבואו
שמ' ב' יג, 33	כ' כי אם	בר' לב, 29	כי אם ישךאל
שמ' ב' כג, 20	כ' אריה	לרוב	אריה
יר' ו, 7	כ' בור	לרוב	בור
יר' מז, 16	כ' דונים	יח' מז, 10	דונים
יר' כח, 1	כ' בשנת	מל' ב' יז, 6	בשנת
אי' כא, 13	כ' יבלו	יש' סה, 22	יבלו

Of particular importance to the upholders of the correction theory are the groups of archaisms, in our classification Lists #13 to 25. Here, it is maintained, the method of the Masoretes is most obvious. Instead of replacing the archaic forms in the text, they placed the later forms on the margin because of their reverence for the text. This view is however untenable. If we except Lists 23-25 which contain Aramaic forms and are susceptible of another interpretation, there are only two Lists, 20 and 22, totalling only eight cases, where we have been unable to find any exceptions unnoticed by the Masorah. In lists 16, 17 and 19, the exceptions "uncorrected" by the Masoretes are more numerous than the cases of KQ. In Lists 13 and 18, there are a substantial number of exceptions, while even Lists 15 and 21 are not devoid of parallels "uncorrected" by a Q. These groups of archaisms show, in addition, two striking examples: the Q changes שֶׁתָּה (Ps 90:8) into שְׁתָּה, a less regular form, and the later form תְּהִלָּה of the K (Je 49:25) is converted into a more archaic (?) form by the Q. It is obvious, then, that the idea of removing archaisms, as such, was foreign to the Masoretes' mind. Why the major part of the archaisms are found in the K rather than in the Q, will become evident later.

VI. Besides, the Q offers several examples of hapax legomena or rare forms which it creates, often against a well-attested K. These are, of course, only a mere fraction of all the passages where the K is better than the Q.

בר' ה, 17	ק' ה'יצא	יר' מג, 10	ק' שפרירו
שו' ז, 13	ק' צליל	יח' ד, 15	ק' צפיצי
שמא' כו, 8	ק' ה'גורי	יח' כו, 15	ק' וה'בנים
שמב' ג, 25	ק' מובאך	תה' קכט, 3	ק' למ'עניתם
מלא' ו, 5	ק' י'ציע	מש' כ, 20	ק' ב'אשון
יש' כג, 13	ק' ב'חוניו	אי' ז, 5	ק' וגוש
יר' ו, 7	ק' ב'יר	שה' א, 17	ק' ר'היטנו
יר' לו, 4	ק' ה'כלוא	קה' ה, 10	ק' ראות
		נח' ז, 54	ק' ב'צליח

VII. But there is one more argument of still more sweeping import against the view that the Q is a correction of the K. If we omit 273 KQ (Lists 1 to 8 inclusive),¹⁷ we have 1077 KQ variations, according to our enumeration. By a detailed study of these passages, the results of which will be found in the Lists and the accompanying notes, we have endeavored to ascertain which is the preferable reading. The results are best seen in the subjoined chart.

KQ VARIATIONS	NO.	%OF ENTIRE NO.
Q preferable to K	200	18.57%
K preferable to Q	133	12.34%
K as satisfactory as Q	715	66.38%
K and Q both unsatisfactory	29	2.69%
TOTAL	1077	99.98%

¹⁷ The reason for the omission, as will be made plain later, is that we insist that both אחריו and אחריו are identical, that is they both equal אחריו. The same holds for אהלה and אהלו etc.

In other words, the Q is superior to the K in only 200 cases, or 18% of the entire number in the Bible. This will hardly suffice to prove the correction theory, especially if we recall that the K is preferable to the Q is no less than 12%.

These are the two major objections to the correction theory: it is opposed to the meticulous reverence for the text characteristic of the Masoretes, and is not borne out by the nature of the KQ variations themselves. Moreover, certain other considerations must now be taken into account.

VIII. If any two copies of a given work be compared, one is sure to discover a number of variations between the two manuscripts. In any particular passage, one reading will be superior to the variant in the other copy. Nevertheless, its superiority over its rival does not prove that it is a correction of the other. There is a second possibility that must be reckoned with—the superior reading may be the result of a more accurate copy of the original. Thus, if two scribes, B and C, each make a copy of a given text, A, a certain number of variations will be found to exist between their two copies. Now, where the first scribe, B, copied correctly, his text will show a better reading than C's manuscript. Supposing the original A to be lost, and only copies B and C to be preserved, some scholarly reader, D, might collate the two versions and note the differences. Yet it would be faulty reasoning to infer that B's better reading is due to a *correction* of C's inferior text.¹⁸

¹⁸ Of course, a better reading *may* be due to some individual reader's correction of a faulty text, but it is impossible to establish whether it is due to "following copy" more faithfully or to a conscious change in the text. We have purposely refrained from attempting the impossible task of gauging the psychologic process in some unknown scribe's mind, and dealt with these variations solely from the Masoretic standpoint. Though we grant that some of the "better" readings may have originated as corrections, we believe that the Masoretes, who incorporated them into our present Biblical text, found

To illustrate by a concrete example, the two passages in the Pentateuch where Rosenfeld found that the K stood in need of correction, need not be, and in the light of our evidence *are* not, corrections on the part of the Masoretes. In Leviticus 21:5 the K יקרה is admittedly inferior to the Q יקרו. Yet יקרו is not necessarily a correction. It may be that where one manuscript, from which our K descends, erred, the other, from which our Q hails, made no such blunder. In other words, a superior reading is no proof of a correction, unless an intent to correct can be proved, such as a uniform practice throughout the text or some such cogent reason. Now, we are in a position to test this conclusion by a study of the parallel passages of the Bible.¹⁹ In fact, this has already been done by Hiller,²⁰ who compares Jeremiah 52 and II Kings 25. Taking one text as the basis of the K, he prints the variations of the other as the Q. To show how much these variations resemble our KQ, we have selected several examples from these chapters and give analogous KQ forms near them. That these differences of the parallel passages are merely manuscript variants goes without saying. The fact that the KQ resemble them is an additional proof that they too are not corrections, but merely divergences of manuscripts.

Verse	II Kings 25	Jeremiah 52	Kethib	Passage	Qere
1.	בְּשָׁנָה	בְּשָׁנָה	בְּשָׁנָה	י' ר' כח, 1	בְּשָׁנָה
	וַיָּחַן	וַיָּחַנו	וַיֹּאמְרוּ	י' ה' ו, 7	וַיֹּאמְרוּ
4.	וַיִּלְךְ	וַיִּלְכוּ			

them as variations extant in manuscripts and regarded them in this light. Concerning the spirit of the Masorah something may be inferred with a fair degree of certainty; as to the motives of some unknown scribe, every guess is hazardous.

¹⁹ Besides the commentaries on the various books, see R. Girdlestone: *Deutographs* (Oxford 1894) and F. Vogel: *Die Konsonantischen Varianten in den Doppeltüberlieferten Poet. Stuecken* (Leipzig 1905).

²⁰ *Op. cit.*, Book II, chap. 10, p. 388, though he is not always exact.

Verse	II Kings 25	Jeremiah 52	Kelhib	Passage	Qere
5.	אָחָר	אָחָרִי	מַעַל	41 מַל' א', כ	מַעַלִי
6.	מִשְׁפָּט	מִשְׁפָּטִים	הַחֲצִי	38 שְׁמֹא' א', כ	הַחֲצִים
7.	בָּבֶל	בָּבֶלָה	הֶנָּה	26 שְׁמֹא' ט, ט	הֶנָּה
11.	עַל	אֶל	עַל	24 שְׁמֹא' א', כ	אֶל

IX. It remains to notice one more argument against the theory that the KQ are corrections of the text—the Masoretic category of *Sebirin* or *Sebirin d'mat'en*. It is not within the province of our work to enter into a detailed discussion of this question.²¹ We shall content ourselves with outlining the theory that seems most plausible.²² Whenever the Masoretic text ex-

²¹ The entire subject has been treated in an Erlangen dissertation by Julius Reach: *Die Sebirin der Massoreten* (Breslau 1895). Beside the literature there quoted we may add Ginsburg: *op. cit.* chap. 8, p. 187 ff., Ehrentreu: *op. cit.* p. 129.

²² Reach finds three theories current regarding the Sebirin. 1) The view that the Sebirin are Masoretic warnings against emendations (see text) so Levita, the Buxtorfs, Frensdorf, Arnold (see *op. cit.* p. 10–13). This view, maintained by Prof. Margolis, we have adopted. 2) The view that the Sebirin are emendations on the part of the Masoretes, so Capellus, Eichorn, DeWette. 3) The theory that the Sebirin are older manuscript variants, so partially Geiger, Graetz, and Reach. The latter's arguments in favor of the third view are hardly convincing. 1) That some mss. mark as KQ what others mark as Sebir proves nothing except that different Masoretic schools may have differed among themselves, or, more probably, that one of these mss. is anti-Masoretic, that is, inexact. A reference to Ginsburg's larger edition of the Bible will show that in the case of practically every KQ some manuscripts adopt the Q in the text. Were we to follow Reach's reasoning in *this* case, a KQ would be equivalent to an ordinary text! 2) Reach's wholesale adoption of Ginsburg's list of Sebirin from his edition of the Masorah is positively misleading in view of the well-known uncritical nature of his compilation. In the KQ lists, Ginsburg includes *scores* of spurious KQ based on few and inaccurate manuscripts. It is therefore very probable that Ginsburg's list of Sebirin includes many spurious cases, and any discussion including them is ipso facto vitiated. 3) Reach has not attempted to show how often the Sebir is preferable to the text, and vice versa. If, as seems probable, the Sebir is nearly always preferable to the text, (Reach brings only a handful of excep-

hibited an anomaly in form or construction, upon which emendations were proposed, the Masoretes, concerned solely with the unaltered transmission of the *textus receptus*, would place the proposed reading in the margin with the note סביר or סביר', דמטעין, to warn the scribe against writing the proposed and easier reading in the text. For example, Ps 144:2 קרדר עמי תחתי has on the margin סביר עמים, which is to be translated: Some think that עמים is the correct reading, but *it must not be written in the text*, because it is not in accordance with the Masorah. A synonym for סביר is *mat'en* or *sebirin d'mat'en* i. e. a proposed reading that leads people astray.²³

Now, if the Masoretes, in their reverence for the text, took pains to warn against possible emendations, most of which have much in their favor, how likely is it that they would engage in wholesale emendation of the type of the KQ? More striking still, is the case of Ru 4:4, where the impossible ינאל is left uncorrected²⁴ while the perfectly permissible K נאדע is changed by the Q into נאדעה.

We trust that enough material has been adduced to prove that corrections can play no part in accounting for the phenomenon of KQ.

tions, p. 22) it is unlikely that we have merely variants to deal with. 4) Reach gives a very forced explanation of the difference between Kethib-Qere and Sebir. He claims that the former are variants based on oral transmission, from the synagogal reading, while the latter are manuscriptal variants (p. 31). How is one to account for the KQ in those books of the Bible never read in the synagogue? Why should a Reader read קתים (Isa 23:12) when the text distinctly writes קתים? Fuller discussion is here impossible, but enough has been brought to show that the Sebirin demand a fresh investigation and that the variant theory is untenable.

²³ In interpreting the latter phrase, it is better to treat the "proposed reading, Sebir" as the subject of the verb דמטעין, rather than assume as its subject either the redactors or the Masoretes, as Buxtorf and Capellus respectively assume. See Reach p. 19.

²⁴ See Delitzsch: Schreib-und-Lesefehler im A. Testament, par. 117.

It remains to notice the eclectic theory that postulates several distinct classes of KQ. In the first place, its assumption of corrections as one category, lays it open to all the objections that have been noted against the correction-hypothesis. Moreover, it suffers from most, though not all, the objections against the variation theory. (See arguments 1, 2, 3, 5, 6, 7.) There has never been set forth, also, the relation between the various classes as well as the history of their integration into one group. One may well say that though the eclectic theory is superficially easier, it is scarcely more satisfactory than its predecessors.

The theory recently maintained by Bamberger that the K and the Q are both divinely inspired and contain some mystic double meaning needs no lengthy refutation. It runs counter to the fundamental principles on which modern scientific research is based. The Talmudic dictum **אין מקרא יוצא מירי פשוטו** (Shab. 63a) "the literal meaning of the Biblical text is primary," applies to the KQ as well, especially since Bamberger admits that we do not know what mystic message is intended by the various KQ.

This mystical view seeks, of course, to uphold the traditional doctrine of the verbal inerrancy of Scripture. The Talmud itself assigns a reason for at least one category of KQ, the so-called obscene usages, but nowhere does it speak of a hidden reason for the KQ. Undoubtedly, the KQ were utilized for homiletic and mystical purposes, as was the Biblical text as a whole, but there is no ground for assuming that these variations owe their genesis to this cause.

With all due deference to the various views hitherto examined, it is obvious that a fresh and critical study of the entire problem is required. In the following chapters, such an investigation is made and a new theory concerning the nature and origin of the Kethib-Qere is proposed.

CHAPTER THREE

THE ORIGINAL CLASSES OF KETHIB-QERE

In every department of inquiry, the nineteenth century substituted for the famous query of Ranke "Wie es eigentlich gewesen" the question "Wie es eigentlich geworden". What had previously been looked upon as fixed and immobile was now, upon closer inspection, made to yield up its secrets of growth and evolution. The application of this concept of development to the study of Jewish history and literature was a basic factor in the vast progress that the last hundred years have witnessed in this field.

The study of the Masorah, however, proceeded along the age-old lines, unperturbed by these new views. It is only in our own days, that the new spirit has been injected into this branch of inquiry, by such men as Kahle and his students. In his "Untersuchungen ueber die Masorah", a work inspired by Kahle, Ehrentreu succinctly summarizes the new attitude (p. 56):

"The development and the spirit of the Masorah will become more intelligible to us, the less we assume therein uniformity and rounded completeness." It is only in this spirit, we believe, that the KQ may be successfully understood. In this and the following chapters, we shall attempt to trace genetically the history of the KQ concept until it reached its final form.

The earliest attested example where a word in the Biblical text was not read and another was pronounced in its place, is the *Tetragrammaton*: יהוה. Whatever may be the reason,¹ a disin-

¹ Cf. Geiger: op. cit. p. 261 ff., Dalman: Der Gottesnamen Adonai, and Ehrlich: Randglossen zur hebraeischen Bibel, vol. I, p. 341-343 for conjectures on the subject.

clination toward pronouncing the "Divine Name" manifested itself at a very early period,² indirect evidence for which is to be found in the absence of its use in Ecclesiastes and Esther. This custom was common to the Diaspora no less than to Palestinian Jewry.³ Thus the Septuagint on the Pentateuch, probably completed during the reign of Ptolemy II Philadelphus (285-247 B.C.)⁴ translates the Tetragrammaton by *Kyrios*, following the Qere perpetuum on this word. "The Name" is expressly recognized as a KQ in Pesahim 50a:

אמר הקב"ה לא כשם שאני נכתב אני נקרא. נכתב אני ביו"ד ה"א ונקרא באל"ף דלית.

"Said the Holy One, Blessed be He: not as I am written, am I read: I am written Yod He (i. e. the Tetragrammaton), but I am read Aleph Daled (i.e. Adonai)."⁵ (See also the lines immediately preceding, in the text). Obviously, the Tetragrammaton forms a very numerous group of KQ, occurring as it does on almost every line of the Bible.

Another category which reaches back to hoary antiquity are the *euphemisms*. The locus classicus is Megillah 25a:

תנו רבנן כל המקראות הכתובים בתורה לגנאי קורין אותן לשבח.

"Passages written with unclean expressions, are changed to more seemly readings." (Then follow a few examples). That these euphemistic renderings are very ancient is proved by the fact that they display a fine and precise knowledge of Hebrew, down to the slightest shade of meaning. In these instances, the Q

² It must precede the Samaritan schism, since the Samaritans use שֵׁם corresponding to the Jewish השם instead of the Tetragrammaton.

³ Cf. Philo: de Vita Mosis III, 519, 529. Also Sanhedrin 10, I(90a) ואלו אין להן חלק לעולם הבא . . . אף ההוגה את השם באותיותיו.

⁴ See Swete: Introduction to the Old Testament in Greek p. 18.

⁵ Where *Adonai* occurs with the Tetragrammaton, the latter is read (Qere) *Elohim*, as e. g. ארני יהוה Gen. 15:2, etc. See BDB s. v. ארני יהוה.

substitutes a less offensive term for the word in the text, where even modern scholars find it difficult to understand the distinction.⁵

In the case of the Tetragrammaton and the euphemisms, it is easy to understand how the terms Kethib and Qere originated. Where one word was written (Kethib) in the text, the Reader was commanded: "Read (Qere) so-and-so!" The Q was a direction to the Reader, to guard against blasphemy and obscenity, and the Reader who insisted on reading the K was therefore removed from his post.⁶ The meaning of the term is entirely natural and unforced.

But the Q was a guard not only against sacrilegious and indecent reading: it was soon utilized as a protection against ignorance, or, more precisely, as a *means of fixing pronunciation before the invention of the vocalic system*. Here a digression is essential.

In all Semitic alphabets, no provision is made for writing the vowels in the text; only the consonants are written, while the vowels must be supplied by the reader. This mode of orthography⁷ is, in the case of Hebrew and its dialects, most apparent in the Phoenician inscriptions, and is therefore called "Phoenician spelling", though it is characteristic of all varieties of early Hebrew. Thus on the Mesha⁸ and Siloam Inscriptions,⁹ we find

⁵ Geiger (op. cit. p. 407-410) finds it difficult to make the reason for the changes plain. On קֶרֶב see also BDB: Lexicon, Feigin in AJSL October 1926 and references there. Also our notes to the examples in List 2.

⁶ See Chapter 2, note 3.

⁷ See Chwolson: Die Quiescentes ׀ in der alt-hebraeischen Orthographie (3rd Inter. Congress Orientalists vol. 2 p. 459 ff., St. Petersburg 1876.); Bardowicz in MGWJ 1894, p. 117-121, 157-166.

⁸ Smend and Socin: Die Inschrift des Koenigs Mesa Von Moab, text p. 12.

⁹ See Delitzsch: Schreib- und Lesefehler im A. T. p. 17 note 1.

forms like **קל, אש, הא, לכמש, שלשן**. This spelling meets us in the Bible, too, as e. g. **מארת** (Gen 1:14) **הלכת** (Ex 2:5) and **עתרת** (Deut 32:34). Indeed Lagarde maintains that the text that lay before the Septuagint was entirely without vowel letters.¹⁰ This is hardly probable,¹¹ but there can be no doubt that at one time the Biblical text contained far fewer vowel letters than at present. This led to great uncertainty in the reading, since **צדק**, for example, could be read:

צָדֵק, צִדְקִי, צִדְקִי, צִדְקִי, צִדְקִי, צִדְקִי

The point of greatest danger was the end of a word, where the pronominal suffixes would find no expression in the written text,¹² though the danger elsewhere was scarcely less. So the semi-consonants Vav and Yod, as well as He, began to be used, at first sparingly and later in greater abundance.¹³ When all or nearly all possible vowel letters are written, we have Mishnic spelling, as e. g. **אסורים**, as opposed to Mesha Inscrp. (l. 25) **אסרן** "prisoners". The Biblical spelling is midway between the Phoenician and the Mishnic modes. Though examples of both extremes of plene and defective spelling are plentiful in our Biblical text, normally vowel letters are used sparingly. Thus a word with two vowel-letters will have one written and the other unwritten.¹⁴ For example, though **בְּתִלָּת** (La 5:11) and

¹⁰ Anmerkungen zu der Griech. Uebersetzung d. Prov. p. 4.

¹¹ That in many individual cases the Septuagint had no vowels or less than the M T, can be easily proved. E. g. Ps 72:5, M. T. reads **יִירָאוּךְ** and the LXX reads **וִיֵּאֲרִיךְ**. Other examples are plentiful.

¹² Mesha writes already **בנתי, עשתי, יספתי, לפני, השעני**; on the Siloam Inscription we read **רעו, נקבה**.

¹³ Examples of missing, erroneously inserted, or confused vowel-letters have been collected by Delitzsch op. cit. par. 13–56, though with more zeal than caution.

¹⁴ See Delitzsch op. cit. pp. 24, 25.

בְּחֻלּוֹת (Isa. 23:4) both occur, the normal spelling would be בְּחֻלּוֹת (Zach 9:17) or בְּחֻלּוֹת.¹⁵

The insertion of vowel letters was never systematic or complete, but was left largely to the discretion of the scribes.¹⁶ All varieties of spelling therefore occur in our present text of the Bible.

It is highly probable that if no force had been interposed, Biblical orthography would have been filled out to the proportions of the Mishnic, and vowel letters would have been written in every instance. But a force *was* interposed, that halted the levelling process. That force was the Masorah.^{16a} It took the text as it found it, (the details will be made plain later) and fixed the spelling of each word by noting in each case חסר, מלא, חסר, דחסר or מלא דמלא. From that time on, no Yod could be inserted into the text; a scribe who did so was creating a non-Masoretic codex. The textus receptus was now established. Precisely *when* the Masorah thus stepped upon the scene, it is difficult to say. It is likely that its efforts were crowned with success by the time of Hadrian. Rabbi Akiba could then speak of the Masorah as a fence about the Torah,¹⁷ while the version of Aquila, which is in large measure due to him,¹⁸ is the most reliable witness we possess

¹⁵ This last form would not be preferred because of the possibility of confusion with בְּחֻלּוֹת.

¹⁶ See Jehuda Hayyug in Dukes und Ewald: Beitrage zur Geschichte und Spracherklaerung des A. T. vol. 3, p. 22 (Stuttgart 1844); Ibn Ezra in *Saphah Berurah* p. 7 (ed. Lippmann, Furth, 1839) who speak of the wilfulness of the scribes in this regard. These passages are quoted by Ginsburg: Introduction p. 135. Thus defectiva and plene readings constitute the main source of variants in the Kennicott and DeRossi collations.

^{16a} The implications of this conclusion for the orthography of modern Hebrew are treated by the writer in two essays in *Leshonenu*, 5696, p. 202 ff.

¹⁷ Cf. Aboth 3, 20, and Rashi, Bertinoro, Tifereth Yisrael ad loc. Other interpretations have been proposed, however, which refer the passage to halachic rather than textual matters, cf. Taylor, ad. loc., Swete, Introd. p. 434

¹⁸ Cf. Kiddushin 59a, Jerome on Isa 8:14. See Swete: op. cit. p. 32 ff.

to the condition of the Akiban text. In all probability, the adoption of a standard codex, the archetype of all later manuscripts, falls roughly within the same period.¹⁹

It is true that further changes were now largely impossible; still, in the absence of vocalization, there were many opportunities for error in the reading.

It was only with the invention and perfection of the vocalic system that all possibilities of error were eliminated. The invention of vowel signs in Syriac and Arabic in the seventh and eighth centuries,²⁰ was slow and difficult. Its almost contemporaneous rise among the Jews was equally painful and uncertain, as has become plain through the researches of Pinsker, Graetz, Kahle, and other scholars.²¹

What has been insufficiently appreciated is the fact that between the time of the earliest Masorah and the first glimmerings of vocalization, there stretches a long and obscure period that may be termed the *pre-history of vocalization*. During this period other means were sought to safeguard the reading of the Sacred Text, and the chief agents in this task were the Masoretes. Thus Graetz²² noticed that certain lists in the Ochla ve'Ochla were really guides, in the absence of vowels, to the pronunciation of words that were similar, but not identical, and hence liable to be mistaken for one another. Of this type are the lists that deal with *mil'el* and *milra'*, that is, similar words are termed *mil'el* if they have a heavier vowel, and *milra'* if they have a weaker vowel,

¹⁹ Vide *infra*.

²⁰ Cf. Duval: *Grammaire Syriaque*, Intr.; Noeldeke: *Geschichte des Korans* p. 305 (1st edition).

²¹ Pinsker: *Einleitung in das assyrisch-babylonische Punktationsystem*; Kahle: *Der Masor. Text nach der Ueberlieferung der babylonischen Juden, Die Masoreten des Ostens; Die Masoreten des Westens*; and his paragraphs on the Masorah in the introduction of Bauer-Leander, *Historische Grammatik*.

²² Cf. MGWJ, Vol. 30, 1881, p. 340 ff.

e. g. holem against kames hatuph (אָמֶר Ez 25:8; אָמַר Pr 25:7), kames against patah (בְּאֲרָזִים Ca 5:15; בְּאֲרָזִים Nu 24:6), or a full vowel against the sheva, (וַיִּצְבְּרוּ Ex 8:10; וַיִּצְבְּרוּ Gen 41:35). Of this type are lists #5, 11, 26, 27, 28, 29, 45, 46, 47, 48, 49, and 50 in Ochla ve'Ochla.

There are, however, other lists, previously unnoticed, which precede the vocalic system and are also designed to guide pronunciation in the absence of vowel signs. Such a list is no. 52, where Shin and Sin (called Samekh) are distinguished, as e. g. (Lev 2:14) שִׁן and (Deut. 33:14) שֵׁן. Still another rubric antecedent to the invention of vowel signs is list 73:

א"ב מן חד וחד משמש אה' או' וכל חד לית.

"an incomplete list of unique words where the first syllable has the vowel , and the second syllable, the i vowel". Since no vocalization is available, the Masoretes are compelled to use the awkward device of calling Kames the אה (aw) vowel, and Holem the או (ōw) vowel.

It is certain that these lists, like all Masoretic rubrics, were preceded by individual references at the various passages, and that only later were they formed into lists. It is our contention that the Kethib-Qere device was also utilized for the fixing of pronunciation before the invention of vowel signs, and that a large percentage of the KQ are therefore not manuscript variations, but *guides to the correct reading in the absence of vowels*. An illustration will make the matter clear. There are many cases where the third person masculine singular suffix is added to a plural noun, and written defective that is, יָדוּ instead of יָדוּי. Here the noun could easily be mistaken for a singular. The fortieth chapter of Ezekiel contains אֵילִמו, אֵילִמו, several times, where the plurals of the nouns are intended in each instance. Yet these forms could easily be misread as אֵילו or אֵילָמו. In Prov. 30:10,

אֲדָנִי might be taken for אֲדָנִי, instead of the idiomatic plural אֲדָנִי. The same holds true of the prepositions which take the plural suffixes, as אַחֲרָיו (II Sa 23:9), סְבִיבָתוֹ (I Sa 26:5) or תַּחְתּוֹ (II Sa 3:12), in which the ending could be misread as a *holem* Vav. There are, moreover, a few nouns ending in consonantal Vav, like עֵנִי (Nu 12:3), שָׁלוֹ (Nu. 11:32) and סָתוֹ (Ca 2:11), which were also liable to be mistaken for עֵנִי or עֵנִי etc., especially since they are uncommon. Were vowel signs available, these potential errors could easily have been averted; in their absence, the Masoretes used the best means at their disposal for guarding the consonantal character of the Vav:— They wrote the plene spelling (with Yod), on the margin with 'ק' after it.²³ For example, by the side of תַּחְתּוֹ in the text, they noted on the margin 'תַּחְתּוֹי ק' i. e. "Read *tachtav*!"²⁴ These instances constitute Lists 2a, b, c, in our Classification.

Similarly, the older masculine ending ה', found sporadically in the text, could be mistaken for the feminine ending הַ, in the absence of vocalization, and here, too, the Masoretes marked on the margin 'ק' עִירוֹ, i. e. "read with *Holem*", likewise as a guide to the reading.²⁵ (List #4).

The same explanation also holds for list #5, where the textual לֵא is to be read לֵי, i. e. it is to be vocalized לֵי.

The various arguments against assuming that these Q are variations of the K have already been set forth in Chapter Two. The

²³ Exactly as in OVO, List #73, where Kames is denoted by אֶחָד, and *Holem* by אֶחָד.

²⁴ That in the case of עֵנִי, the Q was merely to ensure the reading with consonantal Vav, is already recognized by Dillmann on Nu 12:3, and Koenig (Lehrgebaude II, 1, 76).

²⁵ The Samaritan Pentateuch, as is well known, changed each form into *Holem* Vav, a procedure against which the Rabbis had already protested in another connection (cf. *Sifre* to Deut 11:30). See Von Gall's edition at the various passages and Ch. Heller: *The Samaritan Pentateuch an Adaptation of the Masoretic Text*, p. 190-2.

exhaustiveness with which each example is noticed on the margin, the large number of cases where a singular or a feminine suffix, respectively, is impossible,²⁶ and the fact that never do we find the defective form on the margin, or the plene form in the text, combine with the evidence of Masoretic usage we have adduced from the Ochlah v'Ochlah to prove that we are dealing not with corrections or variants but with *matres lectionis*—guides to the reader.

But there is another piece of evidence to prove that the term *Kethib-Qere* was often meant by the Masoretes as mere guides to the reading. This proof is the indubitable usage of the Masoretes themselves. In Ochlah v'Ochlah, list 103, we read: 'מח' מלין נסבין א' "48 words that take an Aleph in the middle that is not read," of which (Ex 5:7) תאסיפון is an example. Here נסבין is a synonym for כתבין, as is proved by the following list #104: "12 words with an Aleph written at the end, that is not read," (an example of which is רצוא Nu 13:9). Especially noteworthy is list #191: "18 words written Shin and read with Samekh," which catalogues words with Sin, as for example, וְשַׁכְתִּי (Ex 33:22). In the absence of vocalization, this is the only way to prevent the reading with Shin, — yet this guide to the pronunciation is expressed by the regular *Kethib-Qere* terminology!

Whereas lists #1–2 are guides against blasphemy or obscenity, Lists #3–5 are guides against the Reader's ignorance. Yet both categories are genuine *Kethib-Qere*; though one word is *written* in the text, the Q admonishes "read thus!"

These groups contain 226 examples all in all, or 20% of the entire number. Regarding these, there can be no doubt that no

²⁶ As, e. g. I Sa 23:5 ואנשו (the singular would be ואישו); Jb 39:30 ואמריו (plural verb יעלעו); II Sa 1:11 בבגדיו (cf. ויקרעם); Deut. 33:9 בנו (parallel to אחיו). See notes to list 3 for further examples and details.

textual variations are intended. We now come to another category, where it is also probable that no variants exist, but here the evidence is not so conclusive (List #6). Twice we find the spelling גִּיִּים in the K, with the normal גִּיִּים as the Q, and several times צַבִּיִּים occurs with two Yods. Though the KQ may mark variations in spelling צַבִּיִּים by the side of צַבִּיִּים etc., it is more likely that the Q is merely an admonition to read צַבִּיִּים and גִּיִּים with Holem, rather than צַבִּיִּים and גִּיִּים with Hirek. Here either explanation is possible.

Another category, where absolute certainty cannot be had, must now be discussed, (Lists #7-8). It was noted above that vowel letters were supplied with the greatest readiness at the end of words—because of the greater likelihood of error there. Now, there are a number of instances, where the K omits one of the letters Aleph, He, Vav, Yod, at the end of a word, either where there would be two identical vowel-letters adjoining each other, as e. g. (II Sa 5:2) K וְהַמְבִּי אֶת Q וְהַמְבִּיָּא אֶת (List #7), or where only *one* occurs, as (1 Ki 21:29) K אֲבִי Q אֲבִיָּא (List #8). In all these cases the Masorah has interrupted the process before the vowel letters were added to the text. We know that they were used sparingly, and that Biblical orthography prefers to write one of two possible vowel letters and not both. It is therefore possible that the vowel letters are omitted in these instances, not through error, but because of a conscious desire to minimize the number of vowel-letters. Be this as it may, the Q may be interpreted in one of two ways, either as a variation culled from manuscripts in which the vowel letters had already been inserted in the text, or, more probably, as guides to the reader to read and understand מְבִיָּא as the Hiphil participle of בִּנָּא and to construe יִשְׁתַּחֲוּ as a plural, etc.

²⁷ See Chapter Two, note 3.

We prefer to regard these Q as guides to the reader, rather than as corrections or variations, for the following reasons. There are innumerable cases of vowel letters omitted, where no KQ occurs, as e. g. (Nu 11:11) מִצֵּתִי or (II Sa 22:40) וַתִּתְּנִי, which are either noticed by the Masorah merely as חסר or altogether passed over in silence. Hence, our KQ cannot be due to corrections. On the other hand, all cases without exception of vowel letters missing at the end of words are remarked upon by the Q. Therefore they cannot be manuscript variations. It therefore seems most plausible to assume that the Q in these instances is a guide to the correct reading and falls in with the preceding categories.

If we include these last-mentioned doubtful cases, and they are few in number, we discover that fully 273 or over 20% of the entire number may be termed the *original KQ*, that is, they are *guides to the Reader*, against reading obscene expressions in the synagogue, or against erring through ignorance. Moreover, if we add, as we properly should, the 6823 instances where the Tetragrammaton is replaced either by אֲדֹנָי or by אֱלֹהִים, the total number of KQ mounts up to 8173, and the guides to the Reader, totalling 7096 examples, constitute no less than 87% of the entire number.

In all these cases, the Q is undoubtedly right, not because it is a correction, or a better variant, but because it is a direction as to the reading of the K. It was on the basis of these original classes of KQ, that the custom, and eventually the law, grew up, of reading only the Q, while the K remained inviolate in the written text. Later, when other groups of KQ were assimilated, they, too, were subsumed under the rules governing the original categories. Therefore the Q has remained universally obligatory upon the Reader in the Synagogue to this day, a mute and hitherto unheeded clue to the genesis of the KQ.

CHAPTER FOUR

THE LATER GROUPS OF KQ.

Thus far, the role of the KQ, in its capacity of guide to the reader, has been perfectly obvious and consistent. This function, however, tends to fall into desuetude with the invention of the vocalic system. But the KQ apparatus is again found useful, in a radical and far-reaching extension of its original use. It now becomes a means of preserving *manuscript variants*, and this to so large an extent, that its origin is all but obscured. This new use of the KQ comes as the culmination of a long series of attempts to deal with the problem of variations in the Biblical text. These attempts must now engage our attention.

Geiger speaks of a "Mangel an kritischer Sorgfalt"¹ as characteristic of the period ending at the second century of C.E. He seeks to prove that up to that time, the text was very carelessly handled, without any recourse to the canons of criticism. But this view is misleading. It would be unfair to expect modern methods of textual criticism operative in that early period, but we *do* find certain critical principles at work, constantly growing in refinement and precision.

We have already had occasion to refer to the Talmudic passage quoted in Jer. Megillah IV, 2, Soferim 6:4, regarding the three Bible codices found in the Temple, in which variations were noticed. We are told that in each case the majority reading was adopted, and the minority reading, discarded. It is important to understand what is here meant by "adopting". It can only

¹ Op. cit. p. 231: Die alte Zeit etwa bis gegen das zweite Jahrhundert n. Chr.—den Bibeltext auf Einzelheiten mit sehr geringer Sorgfalt behandelte.

mean that the sanctioned reading was entered into correct manuscripts,² while the suppressed reading may very well have lingered on in ordinary current texts, that could make no claim to accuracy. Nevertheless, from the Masoretic standpoint only the majority reading existed henceforth. The earliest stage, then, in the treatment of variations was the rather crude procedure of accepting the reading vouched for by the larger number of manuscripts, and consigning the minority reading to oblivion.

This method could not remain satisfactory indefinitely. It cannot have escaped notice that more original readings might be lost, if it was merely a question of "counting heads". The next step in the treatment of variants, we venture to suggest, was the method of conflation. Whenever two variants contested a given passage, an attempt was made by the Masoretes to embody them both in the text, if possible.³ This practice, it is true, often created an anomalous form or a difficult construction, but it had the merit of preserving readings that would otherwise have perished. The Scribes of this early period must have felt that **אלו ואלו דברי אלהים חיים**, both readings were "the Word of the Living God", and hence worthy of preservation.

With no pretense to completeness or finality, we bring together the following examples of conflation as well as the readings that lie at their base:

שם' ו, 4 את ארץ כנען את ארץ מגוריהם אשר גרו בה

א. את ארץ כנען את ארץ מגוריהם

ב. את ארץ כנען אשר גרו בה

² That the distinction between an accurate and an inaccurate codex was already felt before the destruction of the Temple, is proved by the passage in B. Kethubboth 106a: **מנהי ספרים בירושלים היו נושלין שכרן מחרומת הלשכה** "The official revisers of Biblical manuscripts were paid from the income of the Temple."

³ Thus the likeliest explanation of such hybrid forms as **התקקרו** is that they are a combination of the Hophal and the Hithpael forms.

ש'מ' טז, 35 ובני ישראל אכלו את המן ארבעים שנה עד בואם אל
ארץ נושבת את המן אכלו עד באם אל קצה ארץ כנען

א. ובני ישראל אכלו . . . ארץ נושבת

ב. את המן אכלו [בני ישראל] עד באם אל קצה ארץ כנען

ו' כ, 10 ואיש אשר ינאף את אשת איש אשר ינאף את אשת רעהו

א. ואיש אשר ינאף את אשת איש

ב. ואיש אשר ינאף את אשת רעהו

י' ב, 7 והשער סגרו אחרי כאשר יצאו הרדפים⁴

א. והשער סגרו אחרי אשר יצאו הרדפים

ב. והשער סגרו כאשר יצאו הרודפים

י' יח, 19 והיו (כ') תוצאותיו הגבול⁵

א. והיו תוצאותיו . . .

ב. והיו תוצאות הגבול

שמב' טז, 8 אם ישיב (כ') ישיבני ד' ירושלים⁶

א. אם ישיב נאותי ד' ירושלים

ב. אם ישיבני ד' ירושלים

שמב' יט, 32 לשלחו את (כ') בירדן

א. לשלחו בירדן

ב. לשלחו את הירדן

י' ב, 11 ההימיר גוי אלהיו⁷

א. הִהְיָמִיר גוי אלהיו

ב. הִיָּמִיר גוי אלהיו

⁴ So, practically, Ehrlich, ad locum.

⁵ Ehrlich, ad loc. maintains that הגבול was added erroneously to the original תוצאותיו. But why should this word be added to corrupt a perfectly intelligible verse? By our explanation, it becomes clear how this form came to be—as a conflate.

⁶ Here the K may very well be due to ordinary dittography. The Q is impossible. It seems that the text is not in perfect order, and restoration is difficult with the means at our disposal.

⁷ The perfect is an appeal to the experience of the world: "Has any people ever changed, etc?" The imperfect asks: "Is it possible that a people should change, etc?" See Driver: Hebrew Tenses (Third Ed.) par. 12, 33b.

- יח' ג' 15 ואבוא אל הגולה תל אביב הישבים אלינהר-כבר (כ')
 ואשר המה יושבים שם⁸
- א. ואבוא אל הגולה תל אביב הישבים אלינהר-כבר
 ב. ואבוא אל הגולה אשר המה יושבים שם
- יח' ט, 8 ויהי כהכותם ונאשאר אני
 א. ויהי כהכותם ונאשאר אני
 ב. ויהי כהכותם ונאשאר אני
- אי' ה' 18 על הר ציון (כ') שהשמש⁹
 א. על הר ציון ששמש
 ב. על הר ציון השמש
- קה' ו, 10 עם (כ') שהתקיף ממנו
 א. עם שתקיף מקנו
 ב. עם התקיף ממנו
- אס' ט, 19 על כן היהודים הישבים בערי הפרוות¹⁰
 א. על כן היהודים הפרוים
 ב. על כן היהודים הישבים בערי הפרוות

Yet this method of conflation suffered from serious disadvantages. It created difficult and impossible texts, in which the confusion was usually far more noticeable than the preservation of the variants. In addition, it had an even more serious drawback—its inadequacy. Very few divergences were susceptible to conflation; the vast majority could not be treated in this fashion at all. It is for this reason that conflation finds no recognition in Rabbinic or Masoretic tradition. Its period of activity must have been short-lived and its influence upon the history of the text relatively slight.

⁸ See List 80.

⁹ The ordinary editions read ששמש with no KQ; we follow the editions of both Baer and Ginsburg.

¹⁰ See notes on this passage, list #42. פרו is one residing in an open place. See Megillah 19a: פרו בן יומו נקרא פרו. The Q is an inferior reading.

Various other means of treating variants were tried, such as the use of dots over words whose authenticity was doubtful.¹¹ That this usage belongs to the earliest period, is proved by the tradition's being dated back to Ezra.¹² It is important to remember, however, that throughout all these moves, one improvement in technique is making itself felt. Whereas the original practice was the total disregard of the minority reading, the advantage of the other schemes lay in their preserving the divergences.

But the Masoretes were still faced with seemingly insuperable problems in their attempts to safeguard the sacred text from variation. When each scribe was rapidly multiplying codices, one or even several correct texts were but a drop in the ocean. Each manuscript was not only heir to the errors of its ancestors, but was sinning against accuracy on its own account as well. The mere patching and revising of passages would never do; one scribe could add more variants than a generation of Masoretes would avail to correct.

Hundreds of years later, Islam faced the same situation. The solution was summary. One highly accurate copy of the Koran was adopted as the *textus receptus* and only lithographic copies of this manuscript were permitted in the mosques.¹³ This procedure the Masoretes anticipated—without the lithographs, of course. They decided upon a standard codex by which others

¹¹ The literature on the dotted words is very large. The discussion of L. Blau: *Masoretische Untersuchungen*, recapitulated by C. D. Ginsburg in his Introduction, is basic.

¹² Aboth de Rabbi Nathan: (Chap. 34) כך אמר עזרא אם יבא אליה ויאמר לי יפה כתבת אעביר הנקודה מפני מה כתבת כך אומר אני כבר נקדתי עליהם ואם יאמר לי יפה כתבת אעביר הנקודה מעליהם. The *Tikkune Sopherim* are also often ascribed to Ezra, see Ochlah v'Ochlah, no. 168: י"ח מלין חקן עזרא.

¹³ For this information I am indebted to Prof. S. L. Skoss, of Dropsie College who found this to be the uniform practice in the Orient, during his studies there.

might be revised¹⁴ and which would serve as the archetype of all future manuscripts.¹⁵ Historical conditions favored its acceptance. After the destruction of the Temple and the loss of political independence, Pharisaism became the only form of Judaism, and its archetype succeeded in becoming the *textus receptus*. The slightest peculiarities of this text, such as majuscules and minuscules, suspended letters and dotted words,¹⁶ were transmitted with reverential care and fidelity, exactly as they occurred in this standard codex.

Two questions now press for an answer. When and on what basis was the archetype selected? On the former question, opinion is practically unanimous. Scholars are agreed that the standard manuscript was adopted in the time of R. Akiba (circa 100 C.E.) when the new interpretational principles of which he was the leading exponent came into play. Now, when every particle and prefix, plene and defectiva, was of potential importance as the source of new Halakah,¹⁷ a great impetus was given to a correct and fixed text, and the result was the adoption of a standard codex.

¹⁴ Cf. Jer. Sanhedrin II, 20: הניח מן. Dillmann in Herzog's Real-Enzyklopedie II p. 388; Buhl: op. cit. p. 256.

¹⁵ The existence of one archetype was maintained by Rosenmueller 1834 (Vorrede zur Stereotypausgabe des A. T.), A. Olshausen, 1853 (Psalmen, p. 17 f., 337 f.), Lagarde: Anmerkungen zur griech. Uebersetzung der Prov. p. 1 f., Noeldeke: Alt-Testamentliche Literatur p. 241 and Buhl p. 256. It is now almost universally accepted. The opposing view of Kahle does not account for the high degree of uniformity in extant Bible manuscripts.

¹⁶ Cf. Buhl op. cit. p. 206.

¹⁷ One example of many is Sanhedrin 4b, where the plene and defectiva spelling is appealed to: למטפת למטפת למטפות הרי כאן ארבע דברי רבי ישמעאל ורבי עקיבא אומר אינו צריך. ...

On this use of plene, defectiva and particles, see Frankel: Darche Ha-Mishnah p. 120, note 1: בחפשו הרבה במקרא על חסרות ויהרות בדרשות וזין ומלות בפולוח.

On the latter question, scholars are not so united. Some have maintained that the choice of the archetype was based on mere arbitrariness or chance, but this view has rightly been contested.¹⁸ The Masoretes at this time were sufficiently critical to choose a text of known antiquity and general reliability. This conclusion, we shall find, derives a great deal of support from considerations to be adduced later.

In spite of the consensus of scholarly opinion, we feel that the date set for the adoption of the archetype is too late. Even if we grant that these precise methods of interpretation were the spur to the choice of a standard manuscript, we shall be compelled to assign an earlier date. R. Akiba was not the creator of this method of Halachic interpretation; he was its greatest exponent. Nahum of Gimzo, under whom R. Akiba had studied¹⁹ had already made use of "amplification and restriction" (רְבוּי וּמַעוּט). Another Rabbi of the generation preceding Akiba had made wide and extensive use of particles like אַת in the Pentateuch²⁰. By the time of Akiba and Ishmael, these methods were the common property of all the schools.

We are therefore constrained to go back at least a full generation before Akiba for this archetype. But it is highly unlikely that in the space of one generation, one manuscript among many should have been singled out, and subtle Halakic distinctions be based upon its minutest characteristics, without any mention being made of other extant codices. It is, moreover, difficult to

¹⁸ Buhl p. 257.

¹⁹ Cf. Shebuoth 26a: רבי עקיבא ששים נחום איש גמזו שהיה דורש את כל התורה כולה. בריבא ומיעט.

²⁰ Cf. Kiddushin 57a, Pesahim 22b: שמעון העמסוני ואמרי ליה נחמיה העמסוני: היה דורש כל אחין שבחורה. כיון שהניע לאת ה' אלהיך חירא פירש אמרו לו תלמידיו כל אחין שדרשת מה תהא עליהם אמר להם כשם שקבלתי שכר על הדרישה כך קבלתי על הפרישה עד שבא רבי עקיבא ולימד את ה' אלהיך חירא לרבות תלמידי חכמים.

believe that such an important step as the choice of an archetype could have occurred in a generation as prominent as that of R. Akiba and R. Ishmael without a notice of the event in the Talmud.

For all these reasons, it is far more likely that the archetype had been chosen long before Akiba, and that he and his predecessors already found it installed as the *textus receptus*, and therefore available as a basis for their hermeneutics. In line with the best traditions of the Masorah, the archetype had been chosen quietly and unobtrusively, probably before the destruction of the Temple, perhaps by those very "revisers of the scrolls" who are mentioned in the Talmud as receiving their income from the Temple treasury. Rather than the reverse, we prefer to believe that this exact and unvarying text offered the stimulus to the painfully precise hermeneutics, which the later generations of Tannaim favored in increasing measure.

Having established the destruction of the Temple (70 C.E.) as the *terminus ad quem* for the adoption of this archetype, we are now in a position to reconstruct other phases of its history. It is certain that great care was exercised in its choice, as regards its antiquity and trustworthiness. Nevertheless, these early Masoretes must have been fully aware that even inferior manuscripts might contain superior or older readings at given passages.²¹ In addition to the archetype, there doubtless were other manuscripts of high repute in the Temple library which the official revisers must have used. For these reasons the mere adoption of an archetype could not have sufficed the custodians of the text. We believe that they must have collated the standard codex with others that were held in high esteem. On the margin

²¹ Their procedure with the three Temple codices makes it plain that no single manuscript had all the readings that were finally adopted, but that the final text was based on all three.

of the archetypal manuscript, they marked those readings of the other codices that seemed preferable, or interesting, or at least equally satisfactory,—and it is evident that their latitude must have been very wide, in their desire to preserve everything of value. *Thus our written text, including the Kethib, is substantially the text of the archetype, while the Q is a selection of worth-while readings from the other non-archetypal manuscripts.* These variants, we believe, make up the bulk of the KQ variations as we know them today²² (Lists #9–84). As a study of these will make plain, they are of all types, orthographical, morphologic, and rhetorical, but they all have one characteristic in common,—they are all *manuscript divergences, due to this earliest of collations.*

There is a highly interesting inference to support the conclusion that the KQ goes back to this archetype. In Chapter VI, the nature of the “spurious” KQ, i. e. those variants that are purely individual aberrations, is discussed. It is pointed out that practically all manuscripts and Masoretic authorities are unanimous in accepting the genuine KQ in toto, and in rejecting the spurious examples. It seems fair to conclude that the universal acceptance of the genuine corpus of KQ is on a par with the equally general adherence to the majuscules and minuscules, the dotted words, and other features of the archetypal codex, and goes back to the same source.

The archetype itself, as we have seen above, had previously been subjected to a great deal of conflation, which was, however, forgotten. When it was collated with manuscripts that bore only

²² Noeldeke (ZDMG, 32, p. 591) who, in common with other scholars, assumes the Akiban period as the time for the adoption of the archetype, is forced to assume that the archetype already possessed the KQ on the margin. But this is merely leaving unanswered the question of their origin. On this view, no suitable occasion for the introduction of the KQ can be found, and if no more than an ordinary collation of manuscripts is meant, Wellhausen's objection as to the uniformly dual nature of the KQ retains its force.

a single, non-conflate reading, the standard codex showed a discrepancy. Hence we often find as the Q an original, non-conflate text, while the K (the archetypal reading) has the conflate.²³ In other instances, the awkward conflate text has been further changed in the direction of harmonization or ill-advised correction and these have come down to us as Q likewise, i. e. non-archetypal readings.²⁴

If we thus understand the history of the standard codex, many perplexing questions raised by the KQ become plain. It was stressed that in the overwhelming majority of instances, the K bears the more archaic form (Lists # 12 ff.). This is what we expect, since the archetype was a manuscript of great age and conservatism.

That this collation should always have yielded two, and never more, variants, is also intelligible to us now, for we have, on the one hand, the archetype (K), and, ranged on the other, several non-archetypal codices, A, B, C, etc., all contributing their best readings to the Q. Yet the number of manuscripts utilized in the collation was not large, and hence variations were never more than two. Likewise the fluctuations of certain words such as *עניים* and *עניים*, *שבות* and *שבית*, now as K and now as Q, become clear, as due to the divergences of the codices.

The large percentage of cases where the Q is preferable to the K (18%), and where the Q is as satisfactory as the K (66%), is also natural. Where the archetype was markedly superior, the divergences of other manuscripts were passed over in silence. Only when they possessed some value or interest, were they preserved on the margin.

²³ So Josh 18:19, II Sa 19:32, La 5:18, Ecc 6:10. See above.

²⁴ II Sam 15:8, Ez 3:15, Esth 9:19. See above.

²⁵ See Chap. 2.

Moreover, this hypothesis alone appears to explain the reaction of the Septuagint to the KQ satisfactorily. The entire problem is discussed at length in chapter V. Here it is sufficient to refer to the main conclusion. The rendering of the Qarian by the Greek translators in so many instances, points to their existence in one form or another before 250 B.C.E. To assume their existence as marginal variants at so early a date seems highly improbable, for that would mean a highly developed state of Masoretic activity. We are therefore constrained to imagine them as actual readings in manuscripts. This view of the matter is strikingly confirmed by a number of cases where the Septuagint *misread* the Q!²⁶ The versions thus offer evidence that at one time the Q existed as textual readings.

Long before the redaction of the Mishnah, this corpus of variants was complete. Indeed R. Joshua b. Hyrcanus seems to make use of a KQ variation in Job (Sotah 5, 5):

בו ביום דרש רבי יהושע בן הורקנוס לא עבד איוב את הקב"ה אלא מאהבה שנאמר הן יקטלני לו איחל ועדיין הדבר שקול לו אני מצפה או איני מצפה ת"ל עד אנוע לא אסיר תומתי ממני מלמד שמאהבה עשה אמר רבי יהושע מי יגלה עפר מעיניך רבן יוחנן בן זכאי שהיית דורש כל ימך שלא עבד איוב את המקום אלא מיראה שנאמר איש תם וישר ירא אלהים וסר מרע והלוא יהושע תלמיד תלמידך למד שמאהבה עשה.

On that day R. Joshua b. Hyrcanus expounded: Job served God from love, for it is written, "Though he slay me, yet will I trust in Him." (Jb 13:15) Still the matter is undecided — "do I trust in Him" (לו) or "I do not trust" (לא). Another verse teaches that he served from love (Job 27:5) "Until I depart I shall not allow my integrity to be taken from me." Said R. Joshua, "Who will remove the dust from your eyes, O Rabban Johanan b. Zakkai, for all your days you expounded that Job served the Lord only

²⁶ See Chap. 5 for examples, especially the telling instance of Josh 3:16.

from fear as it said, "Perfect and upright, fearing God and eschewing evil." (Job 1:1) But now Joshua (b. Hyrcanus) your pupil's pupil, teaches that he served from love."

Here the Mishnah is unable to decide between לָא and לוֹ, apparently because both occur in the passage, the first as a K and the second as a Q.²⁷

Biblical verses in which KQ occur, are quoted elsewhere in our editions of the Mishnah as well, either according to the Qere (Sotah 7:6; Hullin 11:2; Tamid 7:2; Middoth 3:1; 4:4; Yad. 4:4), or according to the Kethib (Sotah 9:6; Bech. 1:7). However, as Professor Ginzberg has pointed out, these readings vary in the different printed texts and in the Dikduke Sopherim of Rabbino- vitz according to the predilections of later scribes. Tannaitic citations can be invoked as evidence for the KQ reading, only where the discussion revolves about the variation, as e. g. Pes. 119a; Meg.3b, 5b. It is also of interest that the Schools of Hillel and Shammai take cognizance of the traditional reading of the text, (יֵשׁ אִם לְמִקְרָא) as distinct from the merely written form (Sanh. 4a and elsewhere).

These instances by no means exhaust the Talmudic testimony to the existence of the KQ. Of the entire body of variations that

²⁷ In the Gemara on this passage, Sotah 31a, the question is asked: "Let us see whether *Lo* is written with an Aleph or a Vav." This would imply that the Gemara knew of no KQ on this passage, or of what avail would a reference to the spelling be, if both were present. It is possible that this particular KQ, at least, had not yet penetrated into Babylonia. This is practically the view of Frankel: *Vorstudien zur Septuaginta* p. 31. It is however possible that the Gemara was asking as to the spelling of the Kethib, without regarding the existence of the Qere, as it seems to do with the Kethib of Isa. 63:9: בָּכַל צִרְתָּ לֹא צָר, in the following lines of the discussion. Professor Ginzberg, however, points out that the Talmud is to be understood on the basis of Kid. 30a to mean that the Babylonians did not consider themselves authorities on plene and defectiva, and other Masoretic matters, and the Tannaim ought to have known by consulting the text!

this ancient collation had brought to light, the most striking were the *Karian vela Kethiban*, that is, where the word did not occur in the archetype, but did, in the other manuscripts, and the *Kethiban vela Karian*, where the archetypal reading was lacking in the other reputable codices. These two groups are therefore mentioned, by name, together with other Masoretic termini technici, in the Talmud.²⁸ The KQ as a group are not noticed in Talmudic literature, as they were merely individual variants marked at the several passages affected. Nevertheless, the existence of KQ variations in the Talmudic period is beyond doubt. In many passages, the Talmud cites a verse or bases some Halachic or Haggadic statement upon it, in a form that coincides with our K.²⁹ In others it quotes both K and Q,³⁰ often using the formula כתיב³¹ or וקרינן . . . כתיב.³²

It remains to explain how these KQ variations were integrated into the original group, which consists of guides to the reader. Up to that time, Biblical manuscripts had no marginal notations, except the guides to the reader, that constituted the earliest group

²⁸ Nedarim 37b. The examples there quoted include two examples according to the *Madinchae* (Ruth 2:11) *אח דהור הור*, and (Jer 32:11) *אח דהמזח*, see Norzi on the latter passage. Rabbi Nissim's emendation in his commentary on this Talmudic passage is unnecessary, if the *Madinchae* character of this passage is recognized.

²⁹ As for example—Dt 22:15 (Ket. 40b); 2 Sam 23:20 (Ber. 18a); Isa 10:13 (Ber. 28a); Isa 30:33 (Men. 100a); Isa 63:9 (Sotah 31a); Jer 21:12 (Shab 55a); Ez 9:11 (Yoma 77a); Ps 139:16 (Yer. Niddah 3:3); Pr 26:2 (Mak 11a); Jb 21:13 (Sanh. 100a).

³⁰ As e. g. Lev 25:30 (Meg. 3b, 5b).

³¹ E. g. Josh 24:3 (Yer. Pes. 10:5); I Sam 2:9 (Yoma 38b); I Sam 7:9 (Abodah Zarah 24b); I Sam 22:18 (Yer. Sanh. 10:2); 2 Sam 21:4 (Yer. Sanh. 6:7); 2 Kings 5:9 (Yer. Sanh. 10:2); Ezek 1:8 (Pes. 119a).

³² Lev 23:13 (Men 89b); 2 Kings 20:4 (Erub. 26a); Hag 1:8 (Yoma 21b). Bamberger, op. cit., pp. 233–39, who quotes these Talmudic passages, fails to classify them and makes a few minor errors, which we have corrected.

of KQ. By the process of analogy, the new marginal variants were amalgamated with the original body of KQ. Did not the older group read אחריו on the margin for אחרו in the text, or טחורים on the margin for עפלים in the text? Therefore, it was reasoned, the marginal שבות was likewise a Q for the textual K שביח.³³ The *largest and latest group* of KQ, then, is the product of the *earliest and most important collation* of Biblical manuscripts of which we have evidence.

Only a limited number of the KQ seem to be of later origin. Thus, the KQ of List 30 where the K writes a Vav which the Q reduces to Kames-hatuph (before Makkeph) seem to belong to the period when vocalization was introduced. An alternative explanation will be found in the introduction to this rubric. Several groups of KQ (Lists 26, 27) seem to register the variations between the Palestinian and Babylonian pronunciation of Aramaic, and probably are not earlier than the Talmudic period. These 62 instances, all told, are few and unimportant additions to the two main groups of Kethib-Qere:—a) the guides to the reader, and b) the textual divergences of ancient manuscripts.

It must be clearly understood, however, in what sense these textual variants may be termed "the later groups of KQ." In point of origin, the majority of these variations, dating from about the first century of the common era, are no later than the guides to the reader. They were, however, subsumed under the Kethib-Qere formula later than the original group. The process by which

³³ It is also possible that these variants became part of the KQ in a slightly different fashion. The Kethib, the *written* text of the archetype, was contrasted with the Qere, the text of the other manuscripts, which were commonly *read*. The explanation given in the text is more likely. If the margin read אחריו and שביח equally, and the first was known as a Qere, a scribe would infer the same of the second.

the manuscript variations were absorbed within the KQ category was not immediate or instantaneous. For a considerable length of time, Biblical manuscripts may have carried on their margins both the guides to the reader and the textual variants. Gradually, the variants began to be considered as identical with the genuine Qere notations, and thus the Kethib-Qere corpus as we know it today came into being.

CHAPTER FIVE

THE TESTIMONY OF THE VERSIONS

It now remains to establish the reaction of the principal ancient versions to the KQ, in order that we may gauge, roughly at least, the antiquity of these variations and discover how far the later synagogal practice of preferring the Q prevailed in earlier times, especially in circles somewhat removed from Rabbinic authority.

Before proceeding with this inquiry, it cannot be overemphasized that it is a difficult and delicate task to establish the underlying text of a version. We may divide the main difficulties as deriving from two sources, a) the nature of the Biblical text itself and b) the method of the translator. On the correct method of establishing Semitic equivalents for the vocabulary of the Greek versions, we have a brilliant and succinct paper by Prof. Margolis.¹ On the method of the ancient translators, there is the very suggestive work of Luzzatto — Oheb Ger.² In the case of the KQ where the difference is often one of orthography, grammar or shade of meaning, it is obvious that exact equation is often an impossibility.

We shall first set forth those types of KQ where no decision as to the reading of the versions is possible, because of the *nature of the Biblical text itself*.

¹ In JAOS, vol. 30, part 4, 1910, p. 301-310. The conclusions hold for all the versions with equal force.

² (Vienna, 1830). Though the work is limited to Onkelos, the ideas expressed are valid for all the ancient versions; the exact extent of each factor may vary with the translator.

1. The *matres lectionis* (list 3a, b, c,—list 8).

When, for example, we find in I Sa 2:9 חסידו K, חסידיו Q we have no right to assume that LXX follows the Q because it reads a plural. The Q here, as we have attempted to show, is a guide to the reading, and the divergence between K and Q is merely orthographic. To say that LXX follows the Q is a methodological error.³

The only time when we can decide with certainty as to the underlying reading of the Hebrew, is when the versions read a singular or make an error which presupposes one of the two spellings. We must refer the reader to the lists themselves for copious illustrations of this kind. From them we select Jb 26:14 גבורתו K, where LXX, S, P read a singular, and Isa 56:10 צפוי K, צפיו Q, where LXX, with its singular capacity for error, reads צפוי! Both these illustrations prove the existence of the Kethib before the translators.

Another common error that permits us to decide the underlying reading is to be found in כלה K, כלו Q (list 4), which LXX often reads as בלה, cf. Hos 13:2 Nahum 2:1, Hab 1:9, 15.

In lists 7 and 8, where the Q adds missing vowel letters, the versions are again non-committal, except when they err. In list 7, II Ki 20:18 יקה K, יקהו Q, LXX reads a singular יקה, thus attesting the reading of the K.

2. The *orthographical variants* (Lists 9–12) and the *archaisms* (Lists 13–25) are likewise difficult to decide upon, when the versions translate correctly. Yet our study of all these passages in the principal versions yields a fair number of cases of error or divergence in translation, that render it easy to establish one

³ One committed, for example, by Frankel: *Vorstudien*, in his study of the KQ and LXX. Cf. p. 225 ff. Thus on p. 225, we read: "der Uebersetzer folgt dem Kri wo dieses durch den Plural von Ketib differirt."

or another as the underlying text. For the full results we must refer the reader to the lists themselves and the accompanying sigla. We cite a few examples:

In Ju 17:2 ק ואתי אליתי; Q ואתה אלית; LXX reads "and you beswore me" eq. ואתי אלית the K, with אלית interpreted in a causative sense. (List 15).

In Ez 16:43, עשיתי K, עשית Q, SV read עשיתי as a first person (ibid).

In Cant 2:13 לכי K, לך Q, LXX read לכי (List 16).

In Dt 21:7, K לא שפכה, Q שפכו, P read לא שפכה; as a singular. (List 18).

3. In the *phonetic variants* (List 26–33), where examples of assimilation of Yod to Aleph, Vav to Yod, and the reverse are treated, the versions are similarly inconclusive. Here too the few definite indications available are the result of a misunderstanding of the text. Again a few instances must suffice:

In Ezr 4:9 דהוא K, דהניא Q, LXX (B) reads דהוא substantiating the K (List 28).⁴

In Esr 4:4 ומבלהים K, ומבְּהלים Q, the P transliterates ומבלהין, creating a presumption in favor of the K. (List 33).

4. In the *morphologic variations* (lists 34 ff.), it is often impossible to draw conclusions because of the largely synonymous character of the variations. Here again error in the versions is the only safe clue.

In Pro 16:19 עניים K, עֲנִיִּים Q, P reads מכיך עינא presupposing עֲנִיִּים, an error graphically closer to the K than to the Q (List 39).

In Pro 20:20 באישון K, באֲשֵׁשׁוֹן Q, LXX points to the K when it renders "apple of the eye", i. e. אישון (List 42).

In Neh 5:7 נשאים K, נשים Q, P substantiates the K by reading נשאים with a Sin (List 43).

⁴ See note 133a to the Classification.

In Ez 41:8 מִסְדּוֹת K, מוֹסְדּוֹת Q, T apparently read מִיִּסְדּוֹת (List 46).

In Jer 18:22 שִׁיחָה K, שׁוֹחָה Q, LXX reads שִׁיחָה "conversation" (List 48).

5. Various *grammatical categories*, like gender, syntax of numerals (List 69), the use of particles (List 70), Vav consecutive and weak Vav (List 74), and List 76, use or omission of the definite article⁵ (List 77), likewise do not appear in translation. In all these instances, whenever no error occurs, we cannot infer anything as to the underlying text.

Besides these groups, where the nature of the Biblical text itself renders decision impossible, *the method of the translators*, admissible or not as it may seem to us, is often the cause of the difficulty.

Contractions and omissions are highly characteristic of the versions.⁶ We frequently meet with freedom in translation, even periphrastic renderings.⁷ Akin to this trait is the preference for a smoother reading, be it K or Q or even the result of a tacit emendation on the part of the translator. The use of the collective singular for the plural and vice versa is also quite

⁵ It is highly interesting that what is on the surface so easily distinguishable as variations between מֶלֶךְ and הַמֶּלֶךְ should in reality be so difficult. Latin has no article, while Aramaic and Syriac normally use the determinate case even when no article exists in the Hebrew. Hence our only resource for this type of variation is the Greek.

⁶ In Lev 25:30 אֲשֶׁר לֹא חָמָה is omitted by V. In Jer 31:20 דֶּרֶךְ הַלֵּכְתִּי and in v. 40 וְכָל הַשְּׂרָמָה is omitted by P. The entire Greek Joshua is an extreme example of contraction of the Hebrew original; see Prof. Margolis' critical edition of the LXX of Joshua.

⁷ The great periphrasts are Symmachus and the Targums, though no version is entirely free from this tendency. Thus on Nu 3:51 כֶּסֶף הַמִּדִּים V r. eam; on Isa 44:24 קִי אֲתִי V r. Nullus mecum—to guard against any infringement of the Divine Power, even negatively.

common.⁸ Actives for passives,⁹ passives for impersonals,¹⁰ all conspire to render the equating of text and version exceedingly difficult. To make themselves as clear as possible, the ancient versions will normally level all differences in a given proper name that may occur in the text and translate it uniformly.¹¹

In all these instances, the underlying text is guaranteed only by an erroneous or divergent translation. In fact we may say, that a translation as literal as Aquila's would be of greater value for textual purposes if it were replete with errors!!!^{12a} We cannot forego one interesting instance where the Vulgate substantiates beyond the shadow of a doubt a full verse and more of our Masoretic Text and yet has not one word in common with it! In Ps 102:24 f. we read: עֲנֵה בְּדֶרֶךְ כְּחוֹ (פְּחִי ק') קֶצֶר יָמֵי: אָמַר אֱלִי. This the Vulgate renders: Respondit ei in via virtutis suae: paucitatem dierum meorum nuncia mihi. That is: עֲנֵה בְּדֶרֶךְ כְּחוֹ קֶצֶר יָמֵי אָמַר אֱלִי.

We are now in a position to approach the residue of instances where results *are* forthcoming regarding the reaction of the versions to the KQ,¹² turning first to the Septuagint.

⁸ Hence the equating of either חַטָּאתוֹ or חַטָּאתֵי (I Ki 16:20) with V "peccatis" is possible, or (I Ki 18:36) דְּבָרֶיךָ or דְּבָרַיִךְ with V "praeceptum."

⁹ Thus on Ps 41:3 cf. V, T.

¹⁰ Thus Ez 48:14 לא ימכרו ולא ימרו ולא יעבירו is rendered by V "et non transferentur" eq. יַעֲבִיר הַמַּעֲבִיר. See also T to Ps 102:24.

¹¹ G *orna* is used for Hebrew אֶרְנָה, אֶרְנָה, אֶרְנָה, etc. In II Ch 13:9 the Q עֶמְרָן is disregarded for the better known עֶמְרֹן by LXX.

^{12a} Thus on Isa 9:6 הַמִּשְׁקָלָה, Aquila renders "measure", (הַמִּשְׁקָלָה) substantiating הַמִּשְׁקָלָה without a doubt.

¹² For the LXX the larger Cambridge Septuagint was used as far as published, (through Samuel), except that Dr. Margolis was kind enough to favor me with the manuscript of his new edition of Joshua. For the rest of the Bible Swete's smaller edition was used. For the Vulgate the edition of Stier and Theile Hand-Polyglotten Bibel (4th ed.) and for the Syriac, Lee's text were utilised. For the Targumim, the edition of the Mikraoth Gedoloth as

Nowhere else does one regret more keenly the absence of a critical text of the LXX along Lagardian lines than in an inquiry such as ours. In a large number of instances the most that can be said is that *manuscripts* of the LXX read so, while others contradict them. Frankel,¹³ on the basis of his investigation of the relation of the LXX to the KQ, comes to the following results, which, in spite of differences in detail, are borne out by our investigations as well.

I. The Q is preferred overwhelmingly in Judges, Samuel, Kings, Chronicles and Joshua (when errors in proper names are excluded).

II. The Q is more common than the K in Isaiah, Jeremiah, Ezekiel and Psalms.

III. No conclusion as to KQ can be drawn from Pentateuch, Minor Prophets, Megilloth, Ezra, Nehemiah, because of the small number of examples occurring, or from Proverbs and Job because of the inexactness of translation.

Our own numerical results will be found at the end of the chapter. Suffice it to point out here that in no book of the Bible is the K as common as the Q.

We are interested in drawing two conclusions from these facts:—

A. The marked preference shown for the Q by LXX, gives us a much earlier terminus a quo for the tendency we have noted in Rabbinic Judaism to insist on the Q as the only admis-

well as Lagarde's *Prophetae Chaldaice* and the emendations on the Targum on Psalms in Luzzatto's *Oheb Ger* served as our text. Field's *Hexapla* as well as the minor additions found in the larger Cambridge LXX, is our source for Aquila, Symmachus and Theodotion, as well as for an occasional reference to Quinta and *ho Hebraios*.

¹³ Vorstudien zur Septuaginta p. 219-242.

sible text in public reading.¹⁴ Yet this conclusion is partially modified by the second.

B. The existence of the Q before the LXX can be imagined in one of two ways. Either they possessed a manuscript with the Qarian on the margin, or the readings which to-day are our Q existed as ordinary textual readings in the codices used by the translators. The former hypothesis appears to us highly untenable. It involves the assumption of flourishing Masoretic activity before 250 B. C. E., the date of the translation of the Pentateuch. We must therefore fall back upon the second view, namely, that in the manuscripts before the LXX many of our Qarian existed as ordinary readings.

This is a powerful argument in favor of our thesis that the later and larger group of Qarian are variants and not corrections. Moreover, another interesting consideration supports this view. The ratio of Q to K readings in the LXX is 1.68 to 1. If we remember the fact that the ratio of preferable Qarian to preferable Kethiban is 1.5 to 1, it becomes apparent that there is only a slight margin of *intrinsic* preference for the Q manifested by the LXX. In other words, the Q is followed by LXX only a little more than is warranted by the superiority of the Q readings over the K.

Likewise supporting the conclusion that the LXX found our Q as manuscript readings are the examples where the LXX *misread* the Q. A particularly striking instance occurs in Josh 3:16, Q הָרַחַק מֵאֵד מֵאֵד which the LXX renders הָרַחַק מֵאֵד מֵאֵד. It is much more probable that this error arose with מֵאֵד.

¹⁴ It must be remembered that the LXX version is really a long series of translations extending perhaps for centuries. The latest book to be translated into Greek *may* already have possessed the Qarian on the margin, and this may possibly account for the predilection for the Q.

in the text, rather than from a codex that read **קרח קאר** in the text and had **מארם** on the margin.

Similarly, in II Sa 21:6, the Q **ימן** is misread by the LXX as **ימן**. Here, too, had the text contained the K **ינתן** and the margin, the Q **ימן**, the error would have been much less likely.

Again, in Jer 51:13, the K **שכנתי** in the text with the Q **שכנת** on the margin could hardly have led to the misreading **שכנת** of the LXX, which is much more easily explained if the Q was in the text.¹⁵

In Ez 25:9 the K is **קריחמה**, the Q **קריתמה**. The LXX reading of the Q **קרית ימה** as two words seems to derive from a textual rather than a marginal reading, as in the illustrations above.

For all these reasons, cumulatively viewed, we believe that it is indisputable that the LXX had most of our Q as a textual reading.

It remains to notice the passages where different Greek uncials differ as to the KQ. In this list B represents the Vaticanus, A the Alexandrinus, Aleph the Sinaiticus, and Q, the Marchalianus.

	<i>Kethib</i>	<i>Qere</i>
I Ki 12:3	ויבא B omits;	ויבא A
17:15	הוא והיא A;	היא והוא B
II Ki 17:31	אלה ספרים B?;	אלהי ספרים A
Jer 48:5	הלחות B;	הלחית A

¹⁵ The last example cannot be pressed, as the final Yod could very easily have become illegible or erased, so that the K could have served equally well as the basis for LXX. Thus in Jer 4:19, the K **שמעתי נפשי** is rendered by all the versions G P V T as "my soul has heard" as though the text were **שמעתי נפשי**; yet the late dates of V and T preclude the possibility of the Q occurring in the text.

	<i>Kethib</i>	<i>Qere</i>
Ez 3:20	צדקחו A sing.;	צדקחיו B
45:5	יהיה A;	ויהי B
Nahum 2:6	בהליכותם (acc. Gins.) A;	בהליכתם B
Psalms 24:4	נפשו B;	נפשי A
La 1:18	עמים A;	העמים B
5:7	אינם B;	ואינם Q
Ecc 10:20	הכנפים B;	כנפים AC
Est 9:19	הפרוזים A c.a.	הפרוזים B?
Esr 2:46	שמלי B;	שלמי A
2:50	נפסים B;	נפוסים A
4:9	דהוא B;	דהוא A
8:14	חבור A;	חכור B omits
I Ch 8:25	פניאל B;	פנואל A
12:3	ויזאל B different;	ויזאל A

From these examples the only possible conclusion is that B seems to follow the K, and A follows the Q, waveringly in the Prophets, and somewhat more consistently in the Hagiographa.

For the other versions, the reader is referred to the tables with which this chapter closes, and to the detailed "Classification of the KQ" at the end of the work.

It remains to notice Aquila's reaction to the KQ. The view that Aquila follows the K uniformly has already been disproved by Reider,¹⁶ who nevertheless points out that Aquila follows the K in cases where LXX prefers the Q. The following is a list of cases where Aquila follows our K:¹⁷

¹⁶ Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila, p. 87.

¹⁷ We differ from Reider as follows: of his 13 K examples we accept eleven and add eleven more. Of his 17 Q's, we accept 13 and add 12 others. See pp. 94-95 for Reider's list.

שם' כא, 8 לא; דב' כח, 30 ישגלנה¹⁸; יש' ט, 2 לא; טז, 3 הביאו;
 יר' ט, 7 שוחט; — כד, 9 זועה¹⁹; מ, 8 עופי; יח' כג, 42 סובאים; מג,
 29, ידו; תה' י, 10 ודכה; עא, 20 הראיתנו; קה, 28 דבריו; קכג, 4,
 לגאיונים; קלט, 16 ולא; קמה, 6 וגדלותיך; קמו, 19, דברו; מש'
 ו, 16 תועבות; כא, 29 יכין; אי' יט, 29 שדין?; לו, 12 בתחבולתו;
 דנ' יא, 10 מענה; דבא' כה, 1 הנביאים.

Aquila follows our Qere in these instances:

בר' ל, 11 בא גר; דב' לג, 2, אש דת; יה' ג, 16 מאדם; שמא'
 יד, 27 ותארנה; שמב' ג, 15 ליש; כ, 23 הכרתי; מלא' יב, 3 ויבא;
 מלב' יב, 10 מימין; יש' לו, 12 צואתם . . . ומימי רגליהם; מט, 5,
 לו; יר' לב, 23 ובתורתך; מח, 5 הלחית; נ, 11 תשמחו . . . תצהלו;
 נא, 34 אכלני; יח' כג, 43 יונו; תה' יא, 1 נודי; ל, 4 מירדי; נה, 16
 ישיא מות; ק, 3 ולו; קמח, 2 צבאיו; מש' כג, 5 יעוף; אי' יג, 15 לו;
 לח, 12 השחר; קה' י, 20 בעל הכנפים²⁰; דנ' ט, 24 ולהתם.

In brief, Aquila follows the K, 22, and the Q, 25 times, and though conclusions from such meagre data are precarious, it must be said that Aquila's fondness for the K is astonishing, considering his close connection with Rabbinism.

The other direct emanations of Rabbinic Judaism are much more closely wedded to the Q, Onkelos, Jerushalmi and Fragment-Targum following the Q exclusively. The Targum to the Prophets and the Hagiographa shows a preponderance of Q over K of five to one. Even Vulgate with a ratio of three to one and Peshitta with a ratio of two and a half to one, bear witness to the widespread character of the tendency, which later became law, of preferring the Q to the K.

¹⁸ Cf. Aquila's rendering of Ps 45:10 שָׁנַל by *synkoitos*.

¹⁹ Aquila (so S) renders "tottering," going back to ווע. Hence more probably the K וועה.

²⁰ Reading כנף כנף?

TABLE ONE

The Septuagint

BOOK	<i>KETHIB</i>			<i>QERE</i>		
	CERTAIN	DOUBTFUL	TOTAL	CERTAIN	DOUBTFUL	TOTAL
Pent	1	4	5	14	2	16
Joshua	8	2	10	11	2	13
Judges	6	—	6	9	—	9
Samuel	12	5	17	38	10	48
Kings	24	5	29	31	3	34
Isaiah	10	4	14	15	4	19
Jeremiah	25	4	29	39	5	44
Ezekiel	33	2	35	38	4	42
XII	8	1	9	7	3	10
Psalms	20	3	23	25	3	28
Proverbs	13	—	13	17	3	20
Job	7	1	8	8	3	11
Megilloth	13	1	14	15	1	16
Daniel	4	2	6	5	5	10
Ezra	8	—	8	10	1	11
Nehemiah	8	1	9	11	—	11
Chronicles	13	3	16	27	2	29
TOTAL	213	38	251	320	51	371

TABLE TWO

The Reaction of the Versions to the KQ

BOOK	<i>KETHIB</i>			<i>QERE</i>		
	CERTAIN	DOUBTFUL	TOTAL	CERTAIN	DOUBTFUL	TOTAL
LXX	213	38	251	320	51	371
Aquila	21	1	22	23	2	25
Symmachus	38	5	43	61	9	70
Theodotion	24	5	29	32	6	38
Peshitta	122	32	154	328	35	363
Vulgate	124	40	164	330	51	381
Targum to Prophets	56	21	77	372	44	416
Onkelos				16	2	18
Jerusalem Tar.				15	1	16
Fragment Targum				2	—	2

CHAPTER SIX

THE MINOR GROUPS OF KETHIB-QERE

The model codex of which we have spoken in Chapter Four, undoubtedly performed a great if imperfect service in the interest of uniformity; it established one text as authentic, by which all others were to be corrected. Had photography existed, it would have been possible to stereotype the text completely. As it was, however, new errors raised their heads immediately. We may be certain that the very first scribe who copied the archetype was responsible for new variants. Nevertheless, the archetype was of signal value in stemming the tide of variation.

With the destruction of the center of Jewish life in Palestine and the probable loss of this codex during the destruction of the Temple or the later days of Roman oppression, this uniformity seemed irreparably shattered. The only resource left the Masoretes was the compilation of rubrics, wherein the KQ were catalogued under some common property. By referring to these lists, though no standard manuscript was available any longer for comparison,¹ the scribe could keep his text reasonably free from error. Nevertheless, a host of variations did arise,² which may most conveniently be divided into two classes: (a) individual aberrations of scribes and (b) variations sponsored by schools.

¹ On the famous Hilleli, Ben-Asher and other codices, see Strack: *Proleg. Crit.* p. 14 ff.

² See the collations of Kennicott, De Rossi and Ginsburg, who surveyed only a portion of the available material. The lack of importance of most of these variations is evidence of the large measure of success enjoyed by the archetype and its descendants; their frequent occurrence illustrates the large liability to error on the part of scribes.

By the first group, we mean those variations which an individual scribe introduced into the text, consciously, or, in the main, unconsciously. Inasmuch as they possessed no validity, they could easily be eliminated by consulting the Masoretic rubrics. Yet manuscripts are replete with these "spurious" KQ, the chief value of which lies in their aid in establishing the non-Masoretic character of the codices in question. Thus manuscripts No. 3 and 13 in Ginsburg's collation are very often at variance with the Masorah. But to revert to our subject, from the comparatively small number (45) of manuscripts that he collated for Genesis, Ginsburg elicited as many as *ten* spurious KQ.³ We believe that a short analysis of these spurious examples will throw light on the method of error, so to speak, and possibly be of service in estimating the value of other variations, where no standard of comparison is preserved.

These spurious KQ in Genesis may be divided into the following classes:

A. *Matres lectionis*. In two passages 8:22 and 19:12, where our text reads עַד with a note in the Masorah Parva חסר י"ד (i. e. sine Vav; 14 examples all told of this spelling), several manuscripts read עַד Kethib, עִיד Qere. It is apparent that these KQ are prompted by some scribe's attempt to guard the reading with Holem. In other words, these spurious examples are kindred to the original classes of KQ—the *matres lectionis*.⁴

Also in 48:11, where our text reads רִאֵה פִּנִּי, there are manuscripts which have רִאֵה as K and רִאֵן as Q. Here we have in

³ See Ginsburg: The Massorah vol. II, letter Kaph, list #488 ff, and the collations of Kennicott and De Rossi passim. The uncritical character of Ginsburg's great compilation must again be mentioned. Not only are no sources for his notations given, but the spurious KQ are in no way set apart from the genuine examples.

⁴ See chapter III and lists 3-8.

the first place an alternative orthography for the infinitive (He instead of Vav) and then a Q to guide the reader. Likewise in 49:10, the crux שִׁלָּה of our text is given by some manuscripts as containing שִׁלָּה K and שִׁילוֹ Q. Here it is manifest that the Q is a guide against reading otherwise than with a Holem. These examples bear obvious resemblance to Lists #3, a, b, c, 4.

B. *Erroneous KQ due to analogy.* In Genesis 36:18, where our text has יַעֲוִשׁ, some manuscripts read יַעֲוִשׁ K, יַעֲוִשׁ Q. This is either a downright error for the KQ that occurs in vv. 5, 14, or is due to a false analogy from these genuine KQ. Likewise in Genesis 39:22⁵ some manuscripts have a K הָאֲסִירִים with a Q הָאֲסִירִים, an obvious error from the actual KQ on the same word in 39:20. Similarly, on 50:26, where our text reads וַיֵּשֶׁם a spurious K, וַיֵּשֶׁם Q וַיֵּשֶׁם occurs—apparently based on the analogy of 24:33.

C. *Errors due to other causes.* On Genesis 34:27 there is a spurious KQ בָּא—בָּא K, בָּא Q. On 36:15 we have a K תִּמְנָן, Q תִּמְנָן, where the Q in each case is our textual reading. Though analogies for both these KQ may be supplied from the genuine corpus,⁶ they are unanimously rejected by all reputable codices and authorities.

From these spurious examples, we feel justified in drawing the following conclusions:

1. The spurious KQ are in no wise different from the genuine groups, consisting as they do of guides to the reader and manuscript variations. These variants, like those of the genuine corpus, may consist of equally admissible readings (אֲסִירִים, אֲסִירִים) or of obvious errors. (So תִּמְנָן, תִּמְנָן; cf. כְּמוֹשׁ, כְּמוֹשׁ).

⁵ See Norzi ad locum.

⁶ Cf., list 7, 8 (Vav). On the latter see Jer 48:7 (כְּמוֹשׁ).

2. These spurious KQ are rejected not only by the unanimous opinion of Masoretic scholars from Norzi downwards, but by the overwhelming majority of codices. On the other hand, the genuine corpus is accepted with equal completeness by authorities and manuscripts alike.
3. This practical unanimity on the subject of the KQ, seems to point to the same conclusion as their complete agreement on other features of the *textus receptus*, as e. g. minuscules and majuscules, dotted words, etc. Just as these characteristics go back to one codex, so all genuine KQ readings ultimately and largely go back to one source—the same archetypal codex which contained practically all the KQ on the margin.⁷ The spurious KQ being later, they never were uniformly incorporated into the Biblical text.



Besides these individual variants which received no sanction, the KQ plays a part in the divergences between the *Madinchae* and *Ma'arbae*.⁸ The difference between the two schools on the subject of the KQ is of two kinds: (1) where the *Madinchae* text is fixed and the *Ma'arbae* have a KQ (in which we have noted this fact by appending the letters "Md" i. e. *Madinchae*, to the reading adopted by them, be it K or Q to the *Ma'arbae*) and (2) where the *Ma'arbae* reading is fixed and the *Madinchae*

⁷ We say "practically," because one group at least, list #30, containing the reduction of the *Holem* to *Kames-Hatuph* before *Makkeph* cannot be earlier than the introduction of the vocalic system. A presumption likewise exists that the Aramaic examples in the phonetic groups #22-26 may be preserving the current Aramaic pronunciation of a later time. An alternative view is discussed in the introduction to these lists.

⁸ On these schools cf. Strack, *Proleg. Crit.* p. 36-41, Geiger, *Urschrift* p. 481-490, Buhl: *op. cit.* p. 90-93 and literature there cited. Weiss: *Dor ve Dorshav* IV, p. 252-4.

have a KQ. These KQ we have classified in classes analogous to our regular lists, numbering them A, as e. g. 9A, 13A, 62A etc.

A study of the Classification will show that they fall easily and naturally into the same categories as the original KQ.⁹ They will therefore receive whatever elucidation they require in the individual notes. What is of importance here is the ascertaining of the antiquity of these Madinchae readings.

It may be said that the opinion of scholars¹⁰ regarding the relative age of these variations is thoroughly substantiated by the versions. What is more, we find no ancient translation (except perhaps the Targum) that reads according to one school exclusively. Often within the same book, readings of both schools are followed. The only tenable conclusion is that originally these readings were all current, and hence were followed indiscriminately by the different translators. With the later crystallization of definite Masoretic schools, some readings were accepted as official in one school and others in another. We now turn to the details of the reaction of the versions to the KQ of the Madinchae-Ma'arbae schools, as evidence of the antiquity of these variations.

SEPTUAGINT

LXX follows the Madinchae:

- A. *certainly* in Josh 15:53 (K (ינים);¹¹ 2 Ki 25:12 (K (גבים);¹²
Isa 23:12 (K (תוסיפו); Jer 9:21 (K (השדה Q האדמה both
combined in LXX); Jer 29:22 (Q (אֶחָאֵב LXX *Achiab*);

⁹ The only exception is the fourteen examples where הָיָא is spelled הָוָא by the Madinchae, like the usual Pentateuchal spelling of this pronoun.

¹⁰ Geiger: *Urschrift* p. 481; Margolis, orally to the writer.

¹¹ Given as a Mad. reading by Baer.

¹² Given as a Mad. reading by Baer. Codex A reads. *gebein* eq. גבים. B reads *tabein* an error for *gabein* in uncial script, where Gamma and Tau look alike, likewise substantiating the K.

Ezek 13:2, 17 (Q על¹³); Ezek 22:4 (Q עת); Ezek 22:13 (K על¹⁴); Ezek 43:26 (K וכפרו); Ezek 48:28 (K מריבות¹⁴); Ps 22:24 (K יגורו); Jb 23:8 (K ואיני); Jb 37:19 (K הודעני); Lam 3:32 (K חסדו).

- B. *probably* in 2 Ki 17:24 (K וספרוים¹⁵); Ps 139:16 (K ולא¹⁵); Jb 41:4 (K לא¹⁵). In these instances, the reading may belong to either school, since the K of one school is Q or textual reading to the other. But inasmuch as the general tendency is to read the Q (see chapter V), even on the part of the LXX, the probability is that they belong to the Madinchae.

- C. The Greek codices follow different schools:

2 Ki 18:29 A follows K Md מירי; B מירו Maar or Q Md
 Ju 8:22 A follows Q Md ויאמר; B ויאמרו Maar or K Md
 Jb 5:5 B follows K Md ישאף; A ושאף Maar or Q Md
 Esr 10:3 B follows Q Md בעצת; c א a בעצת Maar or K Md

- D. *Doubtfully*. In these cases, the rendering of LXX is no guide to the underlying reading, because the other is manifestly impossible and the translator helps himself as best he can.
 Ez 46:6 (Q Md תמים).

LXX follows the Maarbae:

- A. *probably* in Josh 8:13 (K לעיר bis¹⁶); Ju 1:21 (K ישב or K Md);
 Jer 51:29 (K קמה or K Md)¹⁷; Ez 17:14 (K לעמדה or K Md);
 Am 9:7 (K בני ישראל or K Md); Mi 6:5 (K מה or K Md)¹⁸

¹³ It is however possible that in translating, the Maarbae אל is interpreted as על.

¹⁴ All the readings *barimoth* (Cod. B) *marimoth* (Cod. Q) contain the long vowel "oth" of the K Md.

¹⁵ Perhaps the LXX reads the Kethib of Maarbae.

¹⁶ See Margolis: Ai or the City in JQR, NS VII, 1917 p. 491 ff.

¹⁷ The entire phrase is read as a singular: 'קמה על קהל מקשבת ה'.

¹⁸ The Q Md קי is an impossibility, so that even with that reading before them, the translators would be constrained to read as do the Maarbae מה.

AQUILA, SYMMACHUS, THEODOTIION

Here too Mad readings predominate, though not exclusively.

A, S, T, read the *Madinchae* text:

A. *certainly* in Josh 6:15 בַּעֲלוֹת (K) alii¹⁹

8:12 בֵּית אֹן (K) supplied sub asterisko.²⁰

Isa 38:14 כְּסִים עָנֹר (K) Th transliterates σς.

Ez 5:11 אֲנָדַע (Q) S.²¹

Jb 5:5 יִשְׁאָף (K) AS.²²

B. *probably* in Ps 139:16 (לֹא or K Maar).

A, S, T, read the *Maarbae* text:

A. *certainly* in Jer 45:4 וְאַחַת כָּל הָאָרֶץ הִיא AS.²³

Ez 22:4 עַד-שְׁנוּתִיךָ Th.²⁴

PESHITTA

Here too readings of both schools are met with, with *Madinchae* in the majority.

Peshitta read the *Madinchae* text:

A. *certainly* in Jer 6:6 (Q בָּלֹו); Ez 13:2, 17 (Q עֵל); 22:4 (Q עַת);

32:26 (Q חַתִּית); 43:26 (K וּכְפָרוּ); Joel 1:12 (K וּכְלִיעֵצִי);

Jb 23:8 (K וְאִינִי); 37:19 (K הוֹדַעֲנִי); Ecc 9:9 (K הִיא);²⁵

Neh 7:15 (Q בָּנִי).²⁶

¹⁹ "Alii" means some undetermined translation of the Three.

²⁰ Hence belonging to one of the Three. Field is unaware of the existence of a Mad. reading here, and equates *Bethaun* with בֵּית אֵל the *Maarbae* reading!

²¹ So Field.

²² No "and" is expressed in AΣ. Perhaps merely freedom, though unlikely in the case of A.

²³ This reading which is Q to the Md is greatly inferior to the K of the Md וְאַחַת כָּל הָאָרֶץ לִי הִיא, which the Vss. would certainly have followed had they had that reading before them.

²⁴ Here, too, the superior reading עַת שְׁנוּתִיךָ (Q to the Md) would certainly have been preferred if Th. had known of the Mad reading at this point.

²⁵ On the Vss. here see Euringer: *Der Masorah-text des Qoheleth*, ad loc.

²⁶ The Maar reading is בָּנִי. P reads בָּנִי, the consonants of the Q Md בָּנִי.

- B. *probably* in Ps 139:16 (לֹא) or K Maar); Jb 41:4 (לֹא or K Maar).

Peshitta read the *Maarbae* text:

- A. *certainly* in Josh 8:13 (לָעִיר bis); 2 Ki 17:24 (Q (וּמִסְפָּרוֹיִם); 21:12 (Q שְׁמֵעָה).
 B. *probably* in I Ki 20:33 (Q (וַיַּחְלֹטוּ מִמֶּנּוּ);²⁷ Am 9:7 (בְּנִי or K Md); Mic 6:5 (מִה יַעֲץ or K Md).

VULGATE

The evidence from the Vulgate is extraordinarily hard to summarise, because of the frequently periphrastic character of Jerome's renderings. Nevertheless, a substantial number of *Madinchae* readings do emerge. The Vulgate read the *Madinchae* text:

- A. *certainly* in II Ki 18:19 מִדִּי K; Jer 29:22 אַחָב Q (V—Achab); Ez 5:11 אֲנֹדֵעַ Q; 22:4 עַת Q; I Ch 5:14 יָהֲדוּ Q (V—Jeddo);²⁹ 6:29 קוֹשֵׁי K (V—Cusi).³⁰
 B. *doubtfully* in Ez 46:6 תְּמִימִם Q;³¹ Jb 22:24 יֵשִׁית K;³² Ecc 9:7 הִיא K.³³

TARGUM TO THE PROPHETS

On the adherence of Targum Jonathan to the *Madinchae* a great deal has been written. Pinsker³⁴ advanced the view that, whether due to composition or final redaction in Babylon, the Targum follows the *Madinchae* readings. This was energetically

²⁷ The Md reading וַיַּחְלֹטוּ מִמֶּנּוּ is impossible to convey in translation.

²⁸ The Q Md reading מִי יַעֲץ is meaningless.

²⁹ The K Md and the Maar text is 'יָהֲדוּ'.

³⁰ The Q Md and the Maar text is 'קוֹשֵׁי'.

³¹ The Maar text תְּמִימִם is difficult and a singular is given by all the Vss.

³² The V expresses no "and", thus probably reading K Md יֵשִׁית rather than Q Md or Maar text יֵשִׁית. G (A) PT express the "and".

³³ The K Md is כִּי הִיא תִּלְקַח. V: Haec est pars. Yet the feminine 'haec' may be merely an agreement with the predicative nominative, the normal in classic Latin. Cf. Vergil's famous line: 'Hic labor, hoc opus est'.

³⁴ מִבּוֹא לִנְקוּד הָאֲשׁוּרִי p. 124.

challenged by Weiss³⁵ who submitted a list of Maarbae readings in the Former Prophets. Our concern is of course only with the KQ element in the Mad.-Maarb. variations. Within its limits, our evidence tends to support Pinsker, notwithstanding Weiss' strictures. Only *four* Maarbae readings emerge, and all in the Former Prophets, while the number of Madinchae readings, both in the Former as well as in the Latter Prophets, is much larger. According to the view that the Targum was originally composed in Palestine and redacted in Babylonia, there is no difficulty in assuming that a small number of Maarbae readings escaped the redactor's hand, tho the majority are Madinchae.

Targum read the *Madinchae* text:

- A. *certainly* in Josh 3:17 בִּרְיָת אֲרוֹן Q;³⁶ Ju 1:22 יֹשְׁבֵי Q;³⁷ II Sa 6:23 וְלֹד K; Jer 6:6 קָלוּ Q; 33:3 וְנִצְרוֹת K (Vide Kimhi ad loc.); 45:4 וְהָאֵל לִי הָאֵל K; Ez 5:11 אֲנִדֵּעַ Q; 13:2, 17 עַל Q;³⁸ 17:14 לְעַמְדוֹ Q;³⁹ 22:4 עַת Q; Am 9:7 בֵּית יִשְׂרָאֵל Q; Zech 13:7 עֲמִיתוֹ K.⁴⁰
- B. *probably* in II Ki 21:12 שְׁמַעְיוֹ (Md text rather than K Maar); Ez 46:6 תָּמִים Q.

Targum read the *Maarbae* text:

- A. *certainly* in Josh 8:13 לָעִיר bis;⁴¹ Ju 13:17 כִּי יִבְנֶה דְּבָרִיךְ K;⁴² 2 Ki 17:24 וּמִסְפָּרוֹיִם Q.
- B. *probably* in Ju 8:22 וַיֹּאמְרוּ (text of Maar and K Md); Mic 6:5 מֶה יַעֲזִיב (text of Maar and K Md).

³⁵ Dor Dor veDorshav vol. iv, p. 253 f. and note.

³⁶ See note on list 77A for evidence that Q Md was here read.

³⁷ See note on passage in Classification.

³⁸ If not אֵל interpreted as עַל.

³⁹ If the vocalisation in the ordinary editions (לְמַעַן לֵקַח eq. Q) is correct—a very precarious assumption.

⁴⁰ See note on passage in Classification.

⁴¹ On the confusion as to עִיר and עֵי see Professor Margolis' paper quoted above.

⁴² T: אֵרִי יִחְסִימוֹן פְּתוּמָךְ.

TARGUM TO THE HAGIOGRAPHIA

This version shows a striking adherence to the *Madinchae* text. In view of the persistent tradition of a Targum of Rab Joseph, and the telling instance of II Ch 33:13, which will be discussed below, we feel doubtful about the regnant view that places the authorship of this Targum in Palestine.⁴³

Targum read the *Madinchae* text:

- A. *certainly* in Jb 6:21 לא K;⁴⁴ Ecc 9:9 היא K; I Ch 5:14 יחדו Q;⁴⁵ II Ch 33:13 (discussed below).
 B. *doubtfully* in La 4:17 עֲיִינֵינוּ תִּקְלִינָה, where the Targum reads: עֹד סַפְאָן עֵינָא, which may nevertheless be an inexact rendering of the *Maarbae* text (Q) עֲיִינֵינוּ תִּקְלִינָה עֵינֵינוּ.

We now revert to the passage II Ch 33:13. *Maarbae*: וְתִפְלֵל וְיַחְתֵּר כְּתִיב וְיַעֲתֵר קְרִי Madinchae: וְיַעֲתֵר לוֹ. It is the latter text, we believe, that is expanded midrashically by the Targum, who combines both the K and the Q in this fashion: ועֲבַד חֲרָבָא וּמַחְתֵּרְתָּא בְּשֵׁמִיָּא חֲתוּת כּוֹרְסֵי יִקְרִיָּה (=חֲתֵר) וּשְׁמַע צְלוּתִיָּה (=וְיַעֲתֵר).

It may be objected that the midrashic rendering of the Targum has no foundation in a textual variant but goes back to a play on the Heth and the Ayin. It is well known that in certain districts like Galilee, Heth and Ayin were pronounced alike. This, it seems, was also true of the Samaritan dialect.⁴⁶ Aleph and Heth were similarly liable to confusion and served as the

⁴³ See Buhl, p. 177, 182; Wellhausen-Bleek: Einleitung in das A T p. 565.

⁴⁴ See Norzi ad loc.

⁴⁵ According to Baer, the reading יִקְרִי is Q to the Md, while יִקְרִי is K Md and Maar text.

⁴⁶ See the examples collected by Heller: Samaritan Pent. p. 6 note 5 where Heth and Ayin are interchanged.

basis for homiletic applications. In Genesis Rabbah 15:12, we read:

אימה זו בבל דכתיב בארין נבוכדנצר אתמלי חמה

Yet in spite of this fact, it seems almost certain that in our case, we are dealing with an underlying textual variation. Our proof is to be found in Debarim Rabbah section 2, where our verse is quoted. The text reads: שלא יהו אומרים הרי מנשה ביקש לעשות תשובה ולא נתקבל לפיכך הריני עונה אותך. מניין שנאמר ויתפלל אליו ויעתר לו. ויחתר לו. מלמד שהיו מלאכי השרת מסחמין את החלונות של רקיע. . . מה עשה הקב"ה חתר את הרקיע מתחת כסא הכבוד.

What we expect is ויחתר לו כתיב, and there is no doubt that the words are here quoted as from a scriptural text, because a *homiletic conceit is deduced from it*.

TALMUD

It has been generally overlooked that the Babylonian Talmud has Madinchae KQ three times. In Nedarim 37b, two Kethiban vela Karian are quoted (את דהגדר הנדר and את דהמצוה Jer 32:11 Ru 3:5). In Sanhedrin 20a, the Madinchae K and Q of II Sa 3:35 are both used in a Haggadic interpretation: דרש רבא מאי דכתיב ויבא כל העם להברות את דוד וכתיב להברות וקרי להברות בתחלה להברותו ובסופו להברותו.

Notwithstanding certain difficulties in the utilisation of the versions for delicate textual purposes, they have brought welcome evidence of the antiquity of both types of reading, as antedating their respective schools.

It becomes evident too, that the archetype was to some extent ineffectual in stemming the tide of variation, and that divergences, some individual and others sanctioned by schools, never ceased to arise.

We append a chart showing the numerical distribution of the Madinchae-Maarbae readings among the versions.

	<i>MADINCHAE</i>			<i>MAARBAE</i>		
	CERTAIN	DOUBTFUL	TOTAL	CERTAIN	DOUBTFUL	TOTAL
LXX	15	4	19	—	7	7
A, S, Th	5	1	6	2	—	2
Peshitta	11	2	13	3	3	6
Vulgate	6	3	9	—	—	—
Targum-Prophets	12	2	14	4	2	6
Targum-Hagiographa	4	1	5	—	—	—

The earliest Masoretic use of the term *Kethib-Qere* is, as we have seen in chapter III, a literal use of the term. The margin directed the reader to read so-and-so, when the text wrote otherwise. It seems, however, that the term was also used in another sense which is to be met with in the Talmud and Midrashim, and which has been frequently misunderstood.

The reader is acquainted with the Rabbinic formula *al tikre*. Here no textual change is intended; for the purpose of edification, a word is quoted from a verse and slightly modified.⁴⁷ One familiar example will suffice.⁴⁸

תנא דבי אליהו כל השונה הלכות בכל יום מובטח לו שהוא בן
העולם הבא שנאמר הִלִּיכֹת עוֹלָם לוֹ אֵל תִּקְרִי הִלִּיכֹת אֵלָּא
הִלִּכֹת.

“Whoever studies daily the legal portions of the Talmud, may be certain of the world-to-come, as it is said (Hab 3:6), ‘The ways of the world are his.’ Read, not *halichoth* (ways) but *halachoth* (laws)!”

It would seem that parallel in usage to the formula . . . שנאמר *אל תקרי* there was another: *וקרי* . . . כתיב or, more exactly, that the formula in its complete form sounds like this:—

אל תקרי אל תקרי שנאמר
or
כתיב

⁴⁷ This term has been exhaustively treated by S. Bamberger באתמ קורא (1871–8); see also his נחלי דבש p. 69a (1867).

⁴⁸ Megillah 28b and parallel.

This cumbersome formula was broken up into the negative *וקרי* ... *כתיב* ... *שנאמר* ... *אל תקרי* each one, however, merely introducing a *homiletic explanation* based on a play in the text. If this use of the Kethib-Qere formula is kept in mind, some of the alleged discrepancies between Talmud and Masorah, where the former has a KQ unknown to the latter, disappear. We quote some examples of this type of KQ; in each case the *al tikre* formula could have been substituted:⁵⁰

ברא יח, 15 ויאמר לו כי צחקת לו כתיב לא קריי⁵¹ (מדרש שכל טוב)
 שמא' ב, 22 את אשר ישכבון ישכיבון כתיב אמר רבי שהיו הנשים
 מביאות קיניהן ליטהר לבעליהן⁵² (ירו' כתובות, יג', א')
 מלב' ה, 20 ולקחתי מאתו מאומה מומה כתיב (ירו' סנהדרין יא.)
 מלב' ב, 9 תעשה לו תעשה לא כתיב (זוהר, משפטים)
 יח' יט, 9 ויתנוהו בסוגר בחחים ר"א בר נתן אומר חי שלשלו אותו
 כד"א ויתנוהו בסוגר בחחים בחיים כתיב (ויק' רבה, יט)
 מי' ד, 10 ושכנת בשדה אף על פי שאתה גולה בשדה שכינתי לא
 זוה (ירו' סוכה ז, ג: תנח"נ)⁵³

תה' פ' 14 יכרסמנה חזיר מיער מיאור כתיב (אבות דרבי נתן, לד)
 תה' קה, 22 לאסר שריו שרו כתיב זה פוטיפר⁵⁴ (מדרש שוחר טוב)

⁴⁹ It is for this reason that we prefer to regard *Qere* as an imperative parallel to *al tikre*, rather than as a participle passive, with gerundive force, though the difference is hardly material for our main conclusions.

⁵⁰ In *Otzar Yisrael*, vol. 9, p. 228, most of these examples are erroneously taken to represent divergences between Talmud and Masorah. It will be plain that they all occur in Agadic remarks; now a hypothetical Kethib, now a *Qere* is used as the basis of the *Derash*. On all these passages, Norzi is of prime importance, because of his full quotations from Rabbinic literature on the affected passages. See also Ehrentreu: *op. cit.* p. 25, note 1.

⁵¹ Inasmuch as the Biblical text is inexactly quoted by the Midrash, it may perhaps be emended to: — ויאמר לא כי צחקת לא כתיב לו קרי.

^{52a} Bamberger, p. 237 is puzzled by this KQ quoted in the Talmud.

⁵³ This may refer to another manuscript written with the archaic ending (שכנתי). More probably the divergence is merely homiletic.

⁵⁴ There may have been a manuscript written defectiva.

As Masoretic studies increased in importance and in popularity, it seemed preferable to differentiate between the homiletic and the textual applications of the formula, so that *Al tikre* was reserved for the former purpose, and *Kethib-Qere* became the regular means of transmitting textual divergences. Nevertheless, we find the latter used homiletically down to Menahem b. Solomon's Shohar Tob (1139), which may, however, merely be quoting older sources.

It thus becomes clear that besides the existence of KQ in the body of Madinchae-Maarbae variations, the formula occurs in spurious examples, and as a homiletic device. These minor groups must be kept distinct from the main body of genuine KQ.

The history of the KQ bears on its surface the marks of the incessant flux and development characteristic of the Jew and his heritage. Beginning with the Divine Name itself, the KQ was originally concerned with the prevention of blasphemy and indecency in the public reading of Scripture. In the absence of a vocalic system, it was also utilized to aid in the correct reading. Nor did these constitute all its functions. The KQ apparatus was again invoked as an instrument for the preservation of ancient textual variants.

It seems highly probable that these readings resulted from a comparison of the archetype and several other standard codices, shortly before the destruction of the Temple. On this view, the KQ preserves the record of the earliest and most important collation of Biblical manuscripts known.

Our investigation, we hope, has shed light upon the history of Hebrew vocalization, the transmission of the text, and kindred problems. But more important, we have gained some insight

into the work of these pious and obscure men, known to posterity as the Masoretes, who, under varying and often difficult conditions, toiled over the Biblical text and guarded it with loving vigilance, that God's Word might be transmitted to the coming generations, unchanged and unimpaired. The imposing edifice of their work, vast yet minute, ambitious but unassuming, arouses in our hearts a sense of awe and gratitude.

APPENDIX A

THE DETAILED RESULTS OF THE ANALYSIS

Relative Value of the KQ

1. K and Q equally satisfactory		
a. definite	657	
b. doubtful	58	
Total		715
2. K and Q equally unsatisfactory		
a. definite	25	
b. doubtful	4	
Total		29
3. K superior to Q		
a. definite	108	
b. doubtful	25	
Total		133
4. Q superior to K		
a. definite	132	
b. doubtful	68	
Total		200
<hr/>		
GRAND TOTAL	1077	
Lists #1-8	273	
	1350	
<hr/>		

PERCENTAGE TOTALS

K and Q equally satisfactory	66.38%
K and Q equally unsatisfactory	2.69%
K superior to Q	12.34%
Q superior to K	18.57%

APPENDIX B

THE CLASSIFICATION OF THE KQ

Notations and Abbreviations

1. The vocalization of the K is not Masoretic. It represents the author's interpretation of the reading.
2. The symbol Md—מך following a word in the Classification means that the reading is both Kethib and Qere to the Madinchae school.
3. References to the versions are given *after* the word in question.
4. The following symbols express the relative value of the KQ in the Classifications:

=	K and Q equally satisfactory
כ	Kethib preferable to Qere
ק	Qere preferable to Kethib.
#	K and Q both unsatisfactory.
?	doubtful; refers only to versions enclosed in brackets. E. g. שׁנפּלן means that שׁ (LXX) had the reading definitely; פּל (Peshitta, Vulgate), doubtfully.
5. The names of Biblical books are abbreviated as follows in the classification and throughout the book:

Gn	בר	Jud	שׁו	Jer	יך
Ex	שמ	I Sa	שמא	Ez	יח
Lv	וי	II Sa	שמב	Ho	הו
Nu	במ	I Ki	מלא	Joel	יואל
Dt	דב	II Ki	מלב	Am	עמ
Josh	יה	Isa	יש	Ob	עוב

Jonah	יונה	Mal	מל	Ec	קה
Mi	מי	Ps	תה	Est	אס
Na	נחום	Pr	מש	Da	דנ
Hb	חב	Jb	אי	Esra	עז
Zeph	צפ	Ca	שיר	Neh	נח
Hag	חג	Ru	רות	I Ch	דבא
Zc	זכ	La	איכה	II Ch	דבב

6. The names of the Versions are abbreviated as follows:

Sam.	שמ	Samaritan,	שומרוני
LXX, G	ש	Septuagint,	שבעים
G A	^A ש	Alexandrinus,	כ"י אלכסנדרינוס
G B	^B ש	Vaticanus,	כ"י וטיקאנוס
G Q	^Q ש	Marchalianus	כ"י מרשליאנוס
A	ע	Aquila	חרנום יוני של עקילס
Th	ת	Theodotion	חרנום יוני של תיאודוציון
S	ס	Symmachus	חרנום יוני של סומכוס
P	פ	Peshitta	חרנום סורי, פשיטא
V	ל	Vulgate	חרנום לטיני ולגטה
O	א	Onkelos	אונקלוס
J, T, Tar.	י	Pseudo-Jonathan on Pentateuch	חרנום המיוחס ליונתן בן עוזיאל על התורה
		Targum to Prophets and Hagiographa	חרנום יונתן על נ"ך
F	ק	Fragment Targum to Pentateuch	חרנום קטעי, הנקרא חרנום ירושלמי על התורה
Alii	ג	The three Greek versions	שלושת החרנומים היוונים עס"ח

7. Other common abbreviations are:

BDB	Brown-Driver-Briggs, Lexicon of O. T.
eq.	equals
Ges-K	Gesenius-Kautzsch. Hebräische Grammatik (25th ed.)

K	Kethib
Md, מר	Madinchae reading
Maar, מע	Maarbae reading
mg	margin
MI	Mesha Inscription
MT	Masoretic text
om.	omits
Q	Qere
r.	reads
rend.	renders
tr.	translates
vs.	verses
Vss.	Versions

THE ORIGINAL GROUP OF KQ READINGS. (Lists 1-8)

In this entire group, no manuscript variation exists. The Q is merely a guide to the Reader, against blasphemy, indecency or ignorance.

LIST 1

A. GUIDE AGAINST BLASPHEMY

The Tetragrammaton is not pronounced, and the word for "Lord" or "God" takes its place. This instance has been discussed in the body of the treatise.

קרי
אֲדֹנָי, אֱלֹהִים

כתיב
בכל מקום 'ל'ע 6823 פעם' יהוה

LIST 2

B. GUIDE AGAINST OBSCENITY

Where the text reads a word which might be too coarse when read in the Synagogue, the Reader is enjoined to substitute one of milder force.

קרי	כתיב	
ובטחורים (שספלאי)	ובצעפלים	דב' כח, 27
ישכבנה (ושפלאי?)	ישנלנה (ע)	כח, 30
בטחורים (עספלי)	בצעפלים	שמא' ה, 6
טחורים (עספלי)	עפלים	ה, 9
בטחורים (עפלי)	בצעפלים	ה, 12
טחורי (פלי)	עפלי	ו, 4
טחוריקם (לי)	עפליקם	ו, 5
דביונים	קרי יונים (שפלי)	מלב' ו, 25
למוצאות (י)	למחראות (פ)	י, 27
צואתם (י)	קריהם (ושל?)	יח, 27
מימי רגליהם (י)	שיניהם (שפ)	שם
תשכנה (י)	תשנלנה	יש' יג, 16
צואתם (עסיל?)	חראיהם (ש?)	לו, 12
מימי רגליהם (עסלי)	שיניהם (שפ)	שם
שכבת (ש?)	שנלת (עפ)	יר' ג, 2
תשכנה (לי)	תשנלנה (פ?)	זכ' יד, 2

C. GUIDE AGAINST ERRONEOUS READING (List 3a-8)

LIST 3a

This list contains examples of nouns in the plural with third person masculine singular suffix, written defectiva. To prevent the misreading as a singular, the reader is cautioned by the Q on the margin to read the plural. No variation is here intended. (Against Fürst: Concordance, who takes each K as a singular).

קרי	כתיב	
צֹאֲרִיֹם	צוארו	בר' לג, 4
וְעַמְדִּיֹם	ועמדו	שמ' כז, 11
מִטְבַּעְתִּיֹם (לפאי)	מטבעתו (ח)	כח, 28
מִיָּדִיֹם (שאי)	מידו (פל)	לב, 19
בְּרִיחִיֹם	בריוח	לה, 11
בְּרִיחִיֹם	בריוח	לט, 33
יָדִיֹם ¹⁰	ידו	וי' ט, 22
יָדִיֹם ¹¹	ידו	טז, 21
בְּנִיֹם ¹²	בנו	דב' ב, 33
מִצּוֹתִיֹם	מצותו	ז, 9
מִצּוֹתִיֹם	מצותו	ח, 2
מִצּוֹתִיֹם ¹³	מצותו	כז, 10
בְּנִיֹם ¹⁴	בנו	לג, 9
תַּצְאָתִיֹם ¹⁵	תצאתו	יה' טז, 3
חֲסִידִיֹם ¹⁶	חסידו	שמא' ב, 9
מְרִיבִיֹם ¹⁷ (פלי)	מריבו (ש)	ב, 10
וְעֵינִיֹם ¹⁸	ועינו	ג, 2
בְּעֵינִיֹם ¹⁹	בעינו	ג, 18
בְּדַרְכִּיֹם ²⁰ (לפי)	בדרכו (ש)	ח, 3
לְמִשְׁפַּחֹתִיֹם ²¹ (לפי)	למשפחתו (ש?)	י, 21
בְּאֶלְפִיֹם ²²	באלפו	יח, 7
דְּרָכִיֹם ²³	דרכו	יח, 14
עֲבָדִיֹם ²⁴	עבדו	יח, 22
בְּאֶלְפִיֹם ²⁵	באלפו	כא, 12
בְּרַבְבְּתִיֹם ²⁶	ברבבתו	כא, 12
וְאִנְשִׁיֹם ²⁷	ואנשו	כג, 5
בְּאֶלְפִיֹם ²⁸	באלפו	כט, 5
בְּרַבְבְּתִיֹם ²⁹	ברבבתו	כט, 5
בְּנִיֹם ³⁰	בנו	ל, 6
בְּבִגְדִיֹם ³¹	בבגדו	שמב' א, 11
שְׁמַלְתִּיֹם ³² (שפ)	שמלתו (ויל?)	יב, 20

קרי	כחיב		
עיניו ³⁰	עינו	יג, 34	
בחייו ³¹	בחיו	יח, 18	
בעיניו ¹⁰	בעינו	יט, 19	
משפטיו ³²	משפטו	כב, 23	
רחמיו ³¹	רחמו	כד, 14	
בעיניו ¹⁰	בעינו	כד, 22	
משפטיו ³³	משפטו (ש)	מלא' ו, 38	
משרתיו ¹²	משרתו	י, 5	
ברכיו ³⁴	ברכו	יח, 42	
כפיו ¹²	כפו	מלב' ד, 34	
מובחתי ²⁶	מובחתו	יא, 18	
משליו ³⁵	משלו (ש)	יש' נב, 5	
צפיו ³⁶	צפו (ש)	נו, 10	
כדרכיו	כדרכו (ל)	יר' יז, 10	
ימיו ³⁷	ימו	יז, 11	
אלמנותיו ³⁸	אלמנותו	טו, 8	
ועבדיו ¹²	ועבדו	כב, 4	
עיניו ³⁹	עינו	לב, 4	
חיו ³¹	חיו	נב, 33	
צדקתיו ³⁸ (שפ' לי)	צדקתו (שפ')	יח' ג, 20	
מברחיו ⁴⁰	מברחו	יז, 21	
חטאתיו ⁴¹	חטאתו	יח, 21	
צדקתיו ⁴²	צדקתו (פ)	יח, 24	
פארתי ⁴³	פארתו	לא, 5	
חטאתיו ⁴¹	חטאתו	לג, 16	
צדקתיו ⁴¹	צדקתו	לג, 13	
חבריו ⁴⁴	חברו	לז, 16	
חבריו ⁴⁴	חברו	לז, 16	
חבריו ⁴⁴	חברו	לז, 19	
במעלתי ¹²	במעלתו	מ, 6	
ואיליו ⁴⁵ (וש? י)	ואילו (פל)	מ, 9	

קרי	כתיב	
וְתִאֲיוּ (ס)	ותאו (ש)	מ, 21
וְאִילְיוּ (שעסח)	ואילו (ל)	מ, 21
וְאִילְמִיו (שעתי)	ואילמו (סל)	מ, 21
וְחִלּוֹנִיו	וחלונו	מ, 22
וְאִילְמִיו (שפי)	ואילמו (ל)	מ, 22
וְתִמְרִיו	ותמרו	מ, 22
וְאִילְמִיו (שי)	ואילמו (פל)	מ, 22
אִילְיוּ (שפי)	אילו (ל)	מ, 24
וְאִילְמִיו (שפי)	ואילמו (סל)	מ, 24
וְלֹאִילְמִיו	ולאילמו	מ, 25
עֲלוֹתֵיו ⁴⁵	עלותו	מ, 26
וְאִילְמִיו	ואילמו (פסל)	מ, 26
אִילְיוּ (שי)	אילו (ל)	מ, 26
וְתִאֲיוּ (שפי)	ותאו (סל)	מ, 29
וְאִילְיוּ (שפינסז)	ואילו (ל)	מ, 29
וְאִילְמִיו (שפיס)	ואילמו (ל)	מ, 29
וְלֹאִילְמִיו (שפי)	ולאילמו (סל)	מ, 29
וְאִילְמִיו (פי)	ואילמו (שפל)	מ, 31
אִילְיוּ (ינסז)	אילו (של)	מ, 31
מַעֲלֵיו ⁴⁶ (פינלז)	מעלו (ש)	מ, 31
וְתִאֲיוּ (פי)	ותאו (של)	מ, 33
וְאִילְיוּ (פינסז)	ואילו (של)	מ, 33
וְאִילְמִיו (פיס)	ואלמו (של)	מ, 33
וְלֹאִילְמִיו (שספיל)	ולאילמו	מ, 33
וְאִילְמִיו (שי)	ואילמו (פל)	מ, 34
אִילְיוּ (פי)	אילו (של)	מ, 34
מַעֲלֵיו (שופזי)	מעלו (לז)	מ, 34
תִּאֲיוּ (שפי)	תאו (ל)	מ, 36
אִילְיוּ (שפי)	אילו (ל)	מ, 36
וְאִילְמִיו (שפי)	ואילמו (ל)	מ, 36
וְאִילְיוּ (יפ)	ואילו (ל)	מ, 37

קרי	כתיב	
אֵלִיו (פי)	אילו (של)	מ, 37
מַעְלִיו (שיופ?)	מעלו (ל?)	מ, 37
צוֹרְתִיו ⁴⁶ (יס, פש)	צורתו (ל, פש)	מג, 11
תוֹרְתִיו ⁴⁶	תורתו	מג, 11
יָדִיו ¹² (פש)	ידו (ל)	מג, 26
תוֹרְתִיו ⁴⁷	תורתו	מד, 5
בְּצִאֲתִיו ⁴⁸ (פלי)	בצאתו (ש)	מו, 11
מַעְלוֹתִיו ⁴⁹ (ספ)	מעלותו (של)	עמ' ט, 6
שַׁעְרִיו ⁵⁰	שערו	עב' א, 11
פָּרָיו ⁵¹	פרו	חב' ג, 14
דְּרָכָיו ⁵²	דרכו	תה' י, 5
דִּרְשִׁיו ⁵³ (שלי)	דרשו (פ?)	כד, 6
חֲצִיו ¹² (פי)	חצו (שס)	נח, 8
חֲסָדָיו (פי)	חסדו (של)	קו, 45
דְּבָרָיו ⁵⁴ (י)	דברו (שעסתפל)	קמו, 19
צָבָאוֹ ⁵⁵	צבאו	קמח, 2
חֲסִידָיו ¹²	חסידו (ש)	מש' ב, 8
בְּעֵינָיו ⁵⁶	בעינו (ש)	ו, 13
בְּרָגְלָיו ⁵⁶	ברגלו (פשול?)	ו, 13
אֲרַחְתִּיו ⁵⁷	ארחתו	כב, 25
אֲדָנוֹ ⁵⁸	אדנו	ל, 10
וַיְדִיו ⁵⁹	וידו	אי' ה, 18
חָקִיו (לני?)	חקו (שספ)	יד, 5
בְּקִדְשִׁיו ⁶⁰	בקדשו	טו, 15
עֲלֻמִּיו ⁶⁰	עלומו	כ, 11
עֵינָיו ⁶¹	עינו	כא, 20
וַיִּדְעוּ ⁶²	וידעו	כד, 1
דְּרָכָיו ⁶³ (לפי)	דרכו (ש)	כו, 14
גְּבוֹרָתִיו ⁶³ (ל)	גבורתו (שפס)	כו, 14
שָׁרִידָיו ⁶⁴	שרידו	כו, 15
חֲלָצוֹ ⁶⁵	חלצו	לא, 20

קרי	כתיב	
בְּתַחבּוּלוֹתָיו ⁶⁶ (לפ)	בתחבולתו (עס)	לז, 12
יִלְדֵי ⁶⁶	ילדו	לח, 41
כְּנָפָיו ⁶⁷	כנפו	לט, 26
וְאַפְרָחָיו ⁶⁸	ואפרחו	לט, 30
פְּחָדָיו ⁶⁹	פחדו	מ, 17
לִקְוִיו ⁷⁰ (שיל)	לקוו (פ?)	איכה ג, 25
חֲטָאֵיו ¹² (פלני?)	חטאו (ש)	ג, 39
מְכוֹנְתָיו ⁶³ (ל)	מכונתו (ש[פ?])	עז' ג, 3
כְּנוֹתָיו ⁷¹	כנותו	ד, 7
וּבְנֵיו ⁷²	ובנו (ש)	דנ' יא, 10

LIST 3b

This group contains analogous prepositional forms, which use the so-called plural suffixes. The Q here, too, seeks to prevent the reading as a singular suffix.

קרי	כתיב	
וּבְיָנָיו ⁷³	וביניו	יה' ג, 4
בְּיָנוּ	בינו	ח, 11
עָלָיו ⁷⁴	עלו	שמא' ב, 10
אֵלָיו	אלו	כב, 13
סְבִיבָתָיו	סביבתו	כו, 5
מְרֹאשָׁתָיו	מראשתו	כו, 7
סְבִיבָתָיו	סביבתו	כו, 7
מְרֹאשָׁתָיו	מראשתו	כו, 11
מְרֹאשָׁתָיו	מראשתו	כו, 16
תַּחְתָּיו	תחתו	שמב' ב, 23
תַּחְתָּיו	תחתו	ג, 12
תַּחְתָּיו	תחתו	טז, 8
וְעָלָיו	ועלו	טז, 8
וְאַחֲרָיו	ואחרו	כ, 8
אֵלָיו	אלו	כג, 9

קרי	כתיב	
אֱלִיו	אלו	יח' ט, 4
אֱלִיו	אלו	זכ' ב, 8
מִתְּתִיו	תחתו	אי' ט, 13
מִרְגְּלוֹתָיו	מרגלותו	רות ג, 14

LIST 3c

There are a few nouns in Hebrew, ending in consonantal Vav. Because of the danger that these forms be read with Holem Vav or Surek Vav, the Q writes them with Yod.

קרי	כתיב	
הַשְּׁלִיו	השלו	במ' יא, 32
עֲנִיו ⁷⁶	ענו	יב, 3
שְׁלִיו	שלו	תה' קה, 40
קִתְיוֹ ⁷⁷	סתו	שיר ב, 11

LIST 4

This group contains nouns with the older masculine singular ending Holem He. To avert the possibility of their being read Kames He, i. e., as feminine suffixes, the Q writes the later and clearer form, with Vav, on the margin, as a guide to the reader in the absence of vocalization.

קרי	כתיב	
אֶהְלוֹ ⁷⁷	אהלה	בר' ט, 21
אֶהְלוֹ	אהלה	יב, 8
אֶהְלוֹ	אהלה	יג, 3
אֶהְלוֹ	אהלה	לה, 21
עִירוֹ	עירה	מט, 11
סוֹתוֹ	סותה	מט, 11
בְּעִירוֹ	בעירה	שמ' כב, 4
כְּסוֹתוֹ	כסותה	כב, 26
בְּרַעוֹ	ברעה	לב, 27

קרי	כתיב	
וְנִסְכָּה ⁷⁹ (שפאי)	וְנִסְכָּה (ל)	י' כג, 13
וּבְנָחָה	וּבְנָחָה	במ' י, 36
וּשְׁפִלְתָּהוּ	וּשְׁפִלְתָּה	יה' יא, 16
שׁוֹכֵן ⁷⁸ (שגולז)	שׁוֹכָה (פ)	טו, 35
וְשׁוֹכֵן ⁷⁹ (שג)	וְשׁוֹכָה (פש)	טו, 48
וְאֶשְׁתָּמוֹ ⁸⁰ (פל)	וְאֶשְׁתָּמָה (ש)	טו, 50
וְגִלּוֹ (פגולז)	וְגִלָּה	טו, 50
שׁוֹכֵן ⁸¹ (פי)	שׁוֹכָה (שעסת)	שו' ט, 49
וְהִזְהִירוּ	וְהִזְהִירָה	מלב' ו, 10
שְׁלֹשׁ	שְׁלֹשָׁה	ט, 25
קָצוּ	קָצָה	יט, 13
נִכְתָּו ⁸¹ (פי)	נִכְתָּה (ש)	כ, 13
כָּלֹן ⁸²	כָּלָה	יש' טו, 3
נִכְתָּו	נִכְתָּה	לט, 2
חֲבוּאָתוֹ ⁸³	חֲבוּאָתָהּ	יר' ב, 3
כָּלֹן ⁸⁴	כָּלָה	ב, 21
כָּלֹן	כָּלָה	ח, 6
כָּלֹן	כָּלָה	ח, 10
כָּלֹן ⁸⁵ (עוסחז)	כָּלָה (פושז)	טו, 10
כָּלֹן ⁸⁵ (עס)	כָּלָה (ש)	כ, 7
הִדְּוֹ ⁸⁵ (שי)	הִדְּהָ	כב, 18
כָּלֹן ⁸⁶	כָּלָה	מח, 31
כָּלֹן ⁸⁶	כָּלָה	מח, 38
כָּלֹן	כָּלָה	יח' יא, 15
עֲזָרוּ ⁸⁷	עֲזָרָה	יב, 14
כָּלֹן ⁸⁷ (פי)	כָּלָה (ש)	כ, 40
הַמּוֹנָה	הַמּוֹנָה	לא, 18
הַמּוֹנָה	הַמּוֹנָה	לב, 31
הַמּוֹנָה	הַמּוֹנָה	לב, 32
כָּלֹן ⁸⁷ (פלי)	כָּלָה (ש)	לו, 10
הַמּוֹנָה	הַמּוֹנָה	לט, 11

קרי	כתיב	
בְּחוֹכֹי ^{87b} (שלי)	בתופה (פ)	מח, 15
תְּבוּאָתוֹ ^{87b} (פלי)	תבואתה (ש)	מח, 18
בְּחוֹכֹי ^{87b} (פלי)	בתוכה (ש)	מח, 21
כָּלוּ ^{87a} (לי)	כלה (ש)	הו' יג, 2
כָּלוּ ^{87a} (פלי)	כלה (ש)	נחום ב, 1
כָּלוּ ^{87a} (ספלי)	כלה (ש)	חב' א, 9
כָּלוּ ^{87a} (פלי)	כלה (ש)	א, 15
עֵזוֹ	עזה	ג, 4
בְּסִכָּה ⁸⁸	בסכה	תה' י, 9
בְּסִכָּה ^{88a} (עיפש)	בסכה (ש"ס)	כו, 5
שִׁירוֹ ^{88b} (עפלי)	שירה (ס)	מב, 9
מְעֻזָּה ⁸⁹ (לת)	מעזה (ע)	דנ' יא, 10

LIST 5

In the absence of vocalization, the Kethib לא may be mistaken for the negative לא rather than an alternative spelling לו. To prevent this error, the Q on the margin writes לו ק'.

קרי	כתיב	
וְלוֹ ^{89a} (ה)	ולא	שמב' יח, 12
לו	לא	יט, 7

LIST 6

Probably belonging to the same category of doubtful words are the examples in list 6. The orthography of גיים and צביים with two Yods, or the spelling צבאים, makes an error easily possible, which the Q seeks to prevent by writing the more normal and hence less equivocal form on the margin. For similar uses of the KQ terminology in Ochlah v'Ochlah rubrics, and an alternative interpretation of these KQ, see the discussion in Chapter Three.

קרי	כתיב	
וצבונים ^ס (ה)	וצביים	בר' י, 19
צבנים (ה)	צביים	יד, 2
צבנים	צביים	יד, 8
גונים	גיים	כה, 23
צבנים (ה)	צביים	דב' כט, 22
פצבנים (ה)	כצבאים	הו' יא, 8
פגונים	בגיים	תה' עט, 10

LIST 7

Likewise forming part of the guides to the reader, are the instances where the text, in accordance with older orthography, writes only one of two adjoining and identical vowel-letters (including He). This objection to plene writing made itself especially felt before word separation was introduced. Thus מביא did duty for the later מביא את. In nearly every case, too, there are other vowel letters in the word besides the ones affected by the Q — an additional reason for omitting the doubled letters in the K.

א' חסר

קרי	כתיב	
והמביא את	והמבי את	שמב' ה, 2
מביא אליך	מבי אליך	מלא' כא, 21
החטיא את	החטי את	מלב' יג, 6
מביא אל	מבי אל	יר' יט, 15
החטיא את	החטי את	לב, 35
מביא את	מבי את	לט, 16

ה' חסר

והמה המחו	והמ המחו	שמב' כא, 9
בשלשה הנבחרים	בשלשה גבורים	כג, 9
מקצה הארץ	מקצה ארץ (מד')	יר' י, 13

ו' חסר

קרי	כתיב	
וַיִּשְׁתַּחֲוּ ⁹²	וישתחו	בר' כז, 29
וַיִּשְׁתַּחֲוּ	וישתחו	מג, 28
וַיִּצְוּ ⁹³ (שפלי)	ויצו	שו' כא, 20
וַיִּשְׁתַּחֲוּ	וישתחו	מלא' ט, 9
יִקְחוּ וְהָיוּ ⁹⁴ (פל)	יקח והיו (שי)	מלב' כ, 18
וַחֲלָלוּהוּ וְהִסְבִּיתִי ⁹⁵	וחללוה והסבתי	יח' ז, 21

י' חסר

כִּי יַעֲבֹר ⁹⁶	כי עבר	יש' כח, 15
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LIST 8

At times, even one vowel letter was omitted, especially when others occurred elsewhere in the word. Here, too, the Q notes this fact only at the end of a word, where the danger of an incorrect reading was greatest. In the middle of a word, an omitted vowel-letter elicits merely a note חסר "lacking" in the Masorah marginalis. (See chapter 3).

א' חסר

קרי	כתיב	
מַחֲטָא ⁹⁷	מחטו	בר' כ, 1
וַיָּבֹא ⁹⁸ (פלי)	ויבו (ש?)	מלא' יב, 12
אָבִיא ⁹⁸	אבי	כא, 29
בִּשְׁאֵא ⁹⁹	בשו	אי' טו, 31

ה' חסר

מָה זֶה ¹⁰⁰	מזה	שמ' ד, 2
מָה לָּכֶם ¹⁰⁰	מלכם	יש' ג, 15
מָה הֵם ¹⁰⁰	מהם	יח' ח, 6
וַעֲתָה ^{100a} (סי)	ועת	תה' עד, 6
נִטְעָה ¹⁰¹	נטע	מש' לא, 16

ו' חסר

קרי	כתיב	
הפדוים ¹⁰²	הפדים (ושפיו?)	במ' ג, 51
ויעלה ¹⁰³	ויעלה	שמא' ז, 9
ויאמרו ¹⁰⁴	ויאמר	יב, 10
אמרו	אמר	יג, 19
וידברו	וידבר	מלא' יב, 7
ויתנהו	ויתנה	מלב' כב, 5
וקבלו	וקבל	אס' ט, 26
ויעלו ¹⁰⁵ (פל)	ויעל (ש)	עז' ג, 3

י' חסר

ישב ¹⁰⁶ (שב)	ישב (ש)	שו' א, 27
בנית ¹⁰⁷	בנית	מלא' ח, 48
אלהי (ליש')	אלה	מלב' יז, 31
הוציא	הוציא	יר' ז, 22
ועשית ¹⁰⁷	ועשית	יח' טז, 59
ידעת ¹⁰⁸	ידעת	תה' קמ, 13
ידעתי	ידעת	אי' מב, 2

THE LATER GROUPS OF KQ READINGS (Lists 9–85).

This group consists entirely of manuscriptal variants. (For proofs of the inadequacy of the correction theory, the reader is referred to Chapter Two as well as the introductions to the various lists). The *K* is the *text* of the *archetype*; the *Q* contains noteworthy *divergences* of *reliable codices*, based on a very early collation. (Chapter Three). We have endeavored to ascertain the preferable reading in each case, seeking to base our conclusion on a sound and a thorough interpretation of the text in the light of Hebrew grammar and idiom. Where doubt prevailed, the preference was given to the *Q*. The basis of our decision in each case will be found in the notes to the several passages.

A. ORTHOGRAPHICAL VARIANTS

LIST 9

DIVISION OF WORDS.

This group contains examples where the K (the archetype) and the Q (other manuscripts) divide the consonantal text differently. That we are not dealing with corrections is proved by the much larger number of instances where no KQ occurs and where the textual division is manifestly at fault. Often the versions follow the alternative word-division. We select a handful of examples where no KQ exists:

	Masoretic Division	Proposed Division	Versions
19	בר' מט	עֲקֹב: מֵאֲשֶׁר	(ל, ס, ש) עֲקֹבָם: אֲשֶׁר
24	שמא' א,	בְּפָרִים שְׁלֹשָׁה	(ש) בְּפֶר מְשֻׁלָּשׁ
5	הו' ו,	וּמִשְׁפָּטֶיךָ אוֹר יֵצֵא	(ת"י, ס, ש) וּמִשְׁפָּטֶי כְּאוֹר יֵצֵא
13	מש' יד,	וְאַחֲרֵיהָ שְׁמִחָה	וְאַחֲרֵית הַשְּׁמִחָה

On the entire subject see Ginsburg's Introduction, chap. 3, and Delitzsch, Schreib-und Lesefehler im A. T., par. 3a many of whose examples, however, are highly doubtful.

	קרי	כתיב	
ק	הֵייתָ הַמוֹצִיא	הֵייתָ מוֹצִיא	שמב' ה, 2
=	שָׁמָּה פְּלִשְׁתִּים	שָׁם הַפְּלִשְׁתִּים	כא, 12
ק	וַיַּחֲלֹטוּהָ מִמֶּנּוּ	וַיַּחֲלֹטוּ הַמִּמֶּנּוּ	מלא' כ, 33
ק	וּמִתַּחַת הַלְּשָׁכוֹת ¹⁰⁰ (יל)	וּמִתַּחַת לְשָׁכוֹת (ש)	יח' מב, 9
כ	יִדְעָתָּה הַשְּׁחָר ¹¹⁰ (עת)	יִדְעָתָּה שְׁחָר (ש?)	אי' לח, 12
ק	וְשׁוּרֵיָּא שְׁכָלְלוּ	וְשׁוּרֵי אֲשָׁכְלָלוּ	עו' ד, 12

LIST 10

K, TWO WORDS; Q, ONE WORD

In this group, are included only those examples of KQ which differ, not in the consonants, but in the separation of words. Here, too, no correction is contemplated; witness the large number of similar forms unnoticed by the Q, such as Isa 54:9 and Jer 23:33. For an exhaustive treatment, see Delitzsch op. cit. pars. 5a, b.

	קרי	כתיב	
ק	מִבְּנֵימִין (שלפי)	מִבְּן יִמִּין	שמא' ט, 1
ק	בְּיַעֲנִים (שספלי)	כִּי עָנִים	איכה ד, 3
#	בְּחֶרֶב בְּתִיהֶם ¹¹¹ (פלי)	בַּחַר בְּתִיהֶם	דבב' לר, 6

LIST 11

K, ONE WORD; Q, TWO WORDS

Here, too, corrections are highly improbable, because of the large number of instances unnoticed by the Q. Among the most striking examples, where no KQ occurs, we select the following (see Delitzsch, 4a ff.):

	Masoretic Text	Proposed Reading	
10	בִּמ' כג, וּמִסְפָּר	—(ל, ש, שמ)—	ומי ספר
25	יֵש' י, תִּבְלִיתֶם	—(Luzzatto)—	תבל יחם
1	תה' יא, הִרְכַּם	—(Versions)—	הר כמו
1	תה' עג, אֵךְ טוֹב לְיִשְׂרָאֵל		אך טוב לְיִשְׂרָאֵל
	קרי	כתיב	
#	אֵשׁ דָּתִים ¹¹² (עסתלאיק)	אֲשֶׁרֶת (ש?)	רב' לג, 2
ק	מֵאֵשׁ תָּם ¹¹³ (שלי)	מֵאֲשֶׁתָּם (פ)	יר' ו, 29
ק	חַל בָּאִים ¹¹⁴ (ושפיז)	חַלְבָּאִים (לז)	תה' י, 10
ב	לְגֵאֵי יוֹנִים ¹¹⁵	לְגֵאִיוֹנִים (שעסילפ)	סכנ, 4

	קרי	כתיב	
ק?	מן הסַעֲרָה ¹¹⁶	מנהסערה	א'י' לח, 1
ק?	מן סַעֲרָה ¹¹⁶	מנסערה	מ, 6
ק?	הם פְּרוּצִים ¹¹⁶ (שפל)	המפרוצים	נח' ב, 13
=	לְבָן יְמִינִי (ל)	לְבָנִי יְמִינִי (שויו)	דבא' כז, 12

LIST 12

THE DIPHTHONG "AI"

A characteristic of the older orthography was the writing of the "ai" diphthong without a Yod, probably because it was slurred in pronunciation. This may account for לָלַה (night) and צָהָרָם (noon) on the Mesha Inscription (line 15), as well as such forms as עֲרָנָה and עֲרָן (Ecc 4:2, 3) by the side of the Rabbinic though more original form עֲרִין.

In view of the known conservatism of place-names, we would expect to find this older orthography frequent among them. This expectation is not disappointed. On the Mesha Inscription we read קִרִּיתָן (l. 10), בַּח דְּבַלְחָן (l. 30), and חוֹרֶנָן (l. 31), corresponding to the Biblical קִרְיָתִים (Jer 48:1), בֵּית דְּבַלְחָתִים (ibid 48:22) and חֲרֹנִיָּם (ibid 48:34). We find also דִּתָּן (Gen 37:17) by the side of דִּתְיָנָה, and קִרְתָּן (Josh 21:32) by the side of קִרְיָתִים. The KQ supplies several other examples of the unexpressed diphthong:

	קרי	כתיב	
=	לְאַבְיָנִיל ¹¹⁷	לאבינל	שמב' ג, 3
=	יְרוּשָׁלַיִם ¹¹⁸	ירושלם	יה' י, 1 ועוד
=	יְהוּעֲדָן ¹¹⁹	יהועדן	מלב' יד, 2
=	וּקְרִיטִמָה ¹²⁰	וקריתמה	יח' כה, 9
=	בִּירְקָתִים	בירכתם	מו, 19

B. ARCHAISMS

In these categories the archaic form is usually, though not always, in the K — evidence of the antique character of the archetype. Nevertheless, there are some exceptions, which prove that no corrections were intended. For a fuller discussion of the implications, see Ch. 4, and the individual introductions.

LIST 13

In these examples, the K writes the second person masculine singular pronoun **אַתָּה**, which the Q changes into the more common form **אַתָּה**. Nevertheless, three times the defective spelling is left without a KQ, viz. Nu 11:15; Deut 5:24; Ez 28:14. It seems probable that even the K intends the form with the vowel ending: **אַתָּה**, as both the Aramaic Kethib (**אַתָּה**) and the Arabic and Ethiopic cognates end in a vowel. The He supplied by the Q is in reality a means of preserving the word against a misreading as **אַתָּה**.

כתיב קרי

= שמא' כד, 18, תה' ו, 4, אי' א, 10, קה' ו, 22, נח' ט, 6, וְאַתָּה וְאַתָּה

LIST 14

When an assimilation of a Tav occurs before the pronominal suffix "ta", a He is usually written in order to fill out the form. Thus **וְאַתָּה** is twice as common as **וְאַתָּה**. In our example, the Q adds the He to the form in the K.

כתיב קרי

= שת' ז, 8 שת' ז

LIST 15

K — **אַתָּה** AND CORRESPONDING VERB FORMS WITH YOD.

In a number of instances, the older, more original **אַתָּה** occurs in the K. This is true also of the corresponding second person feminine singular of the perfect (**קטלתִּי**). This final Yod was

later discarded, as in Syriac, though kept in the imperfect and before suffixes. (See Ges-K, par. 32, note 4; Stade: Hebraeische Grammatik, p. 253). In these cases, the Q offers the later form, without the Yod. That here too no corrections can be implied is proved by the following instances where no KQ exists: שְׁקַמְתִּי (Jud 5:7) וְהִקְרַמְתִּי (Micha 4:13) and שְׁבַרְתִּי (Jer 2:20).¹²²

	קרי	כתיב	
=	וְאַתָּה ^{122a}	וְאַתִּי	שׁו' יו', 2
=	אֵלֶיךָ	אֵלַי	שם
=	אַתָּה	אַתִּי	מלא' יד, 2
=	אַתָּה	אַתִּי	מלב' ד, 16
=	אַתָּה	אַתִּי	ד, 23
=	אַתָּה	אַתִּי	ח, 1
=	לְמַדְתָּ ^{122b}	לְמַדְתִּי	יר' ב, 33
=	קָרַאתָ	קָרַאתִי	ג, 4
=	דִּבַּרְתָּ	דִּבַּרְתִּי	ג, 5
כ	שָׁמַעְתָּ ^{122c} (שפלי)	שָׁמַעְתִּי	ד, 19
=	וְאַתָּה	וְאַתִּי	ד, 30
=	הִלַּכְתָּ	הִלַּכְתִּי	לא, 21
=	הִרְבִּיתָ	הִרְבִּיתִי	מו, 11
=	אֶכְלָתָה	אֶכְלָתִי	יח' טז, 13
=	נָתַתָּה	נָתַתִּי	טז, 18
=	זָכַרְתָּ	זָכַרְתִּי	טז, 22
=	עָשִׂיתָ	עָשִׂיתִי	טז, 31
=	הָיִיתָ	הָיִיתִי	שם
=	זָכַרְתָּ	זָכַרְתִּי	טז, 43
=	עָשִׂיתָ (שפי)	עָשִׂיתִי (סל)	שם
=	עָשִׂיתָ ^{122d}	עָשִׂיתִי	טז, 47
=	עָשִׂיתָ	עָשִׂיתִי	טז, 51
=	אַתָּה	אַתִּי	לו, 13
=	וְיָדַרְתָּ	וְיָדַרְתִּי	רות ג, 3
=	וּשְׁכַבְתָּ	וּשְׁכַבְתִּי	ג, 4

LIST 16

K — OLDER SECOND PERSON FEMININE SINGULAR SUFFIX.

This older ending, which exists in Arabic, Ethiopic and Syriac, was preserved in common speech long after it had fallen into disuse among the more cultivated classes. Hence it occurs only in folk dialect (where the Q changes into the later and more normal form) and in passages where an archaic flavor was consciously sought by the author, as for example Ps. 103:3, 4, 5; 116:7 etc. Here too, not all the instances are noted by the Q, because the manuscripts did not have variants at all the passages.

	קרי	נח"ב	
=	לך	לְכִי	מלב' ד, 2
=	שְׁכַנִּיךְ	שְׁכַנִּיכִי	ד, 3
=	נְשִׁיךְ	נְשִׁיכִי	ד, 7
=	בְּנִיךְ	בְּנִיכִי	שם
=	לך ¹²⁸ (פלי)	לְכִי (ש)	שיר ב, 13

LIST 17

K — PARAGOGIC YOD, LACKING IN Q.

A remnant of the old Semitic case endings, which Hebrew lost at an early stage in its history, exists in the now meaningless paragogic Yod. In the cases noted below, the Q reads without the Yod, though an even larger number of instances is passed over in silence by the Q — proving again no intent to correct, merely manuscript variants. The following are a few passages where the paragogic Yod is allowed to remain in the text: Gen 16:11; 49:11; Ex 15:16; Deut 33:16; Hos 10:11; Zech 11:17 (bis); Ps 113:6, 7, 9. See Ges-K, 90, 3a.

	קרי	כתיב	
=	הוֹלֶכֶת	הוֹלֶכְתִּי	מלב' ד, 23
=	יוֹשֶׁבֶת	יוֹשֶׁבְתִּי	יר' י, 17
=	יוֹשֶׁבֶת	יוֹשֶׁבְתִּי	כב, 23
=	מִקְנֵנֶה	מִקְנֵנִי	שם
=	שׁוֹכֶנֶת ^{123b} (שלפי)	שׁוֹכֶנִי	נא, 13
=	הַיּוֹשֶׁבֶת	הַיּוֹשֶׁבְתִּי	יח' כו, 3
=	שְׁנֵא ¹²⁴	שְׁנֵאִי	מש' כח, 16
=	יוֹשֶׁבֶת	יוֹשֶׁבְתִּי	איכה ד, 21

LIST 18

K—ARCHAIC THIRD PERSON FEMININE PLURAL
OF THE PERFECT

In Aramaic, Arabic and Ethiopic, there is a special form in the perfect for the third person feminine plural, as distinct from the third person masculine plural (*Katalu*, קטלו). In Ethiopic and Aramaic, the ending is long *ā*, *Katala* and קטלא. This form once existed in Hebrew as well: קטלה by the side of קטלו. Perhaps because of its possible confusion with the third person feminine singular form (קטלה) it fell into desuetude, and the masculine form קטלו became common to both genders. Nevertheless, it occurs at least a score of times. In twelve cases, it is changed by the Q into the masculine form; the other eight instances remain unnoted by the Q. The unchanged passages are:

קמה על בבל מחשבות	יר' נא, 26	בנות צעדה	בר' מט, 22
דלתות העמים נסבה	יח' כו, 2	ועיניו קמה	שמא' ד, 15
כנפי יונה נחפה בכסף	תה' סח, 14	נלכדה קריות וגו'	יר' מח, 41
מניות הליים לא נתנה	נח' יג, 10	חתתה קשתותם	יר' נא, 56

On this lost form, see the monograph of M. Lambert: *Une Série de Qeri-Ketib* (Paris 1891). This form has been independently recognized by Gesenius-Kautzsch, Ehrlich, and the writer.

	קרי	כתיב	
—	וְהָיוּ (אִפ)	וְהָיָה (ק)	במ' לר, 4
—	שָׁפְכוּ ¹²⁴ (וּשְׁלֹא?)	שָׁפְכָה (פ)	דב' כא, 7
—	וְהָיוּ ¹²⁴ (פִּלִּי)	וְהָיָה (ש?)	יה' טו, 4
—	וְהָיוּ ¹²⁴	וְהָיָה	יז, 8
—	וְהָיוּ	וְהָיָה	יח, 12
—	וְהָיוּ	וְהָיָה	יח, 14
—	וְהָיוּ	וְהָיָה	יח, 19
—	נִשְׁבְּרוּ	נִשְׁבְּרָה	מלא' כב, 49
—	נָצְחוּ	נָצְחָה	יר' ב, 15
—	נוֹשְׁבוּ	נוֹשְׁבָה	כב, 6
—	הָיוּ	הָיָה (וּשְׁפ?)	נ, 6
—	שָׁפְכוּ ¹²⁵ (פִּלִּי)	שָׁפְכָה (ש)	תה' עג, 2
—	חָמְרָמוּ ¹²⁵	חָמְרָמָה	אי' טז, 16

LIST 19

FEMININE ARCHAISMS.

On this group see notes to the individual passages.

	קרי	כתיב	
—	וְהָיְתָה ¹²⁶ (מֵד)	וְהָיְתָה	מלב' ט, 37
כ	תְּהִלָּת ¹²⁷	תְּהִלָּה	יר' מט, 25

LIST 20

K — OLDER FORM OF לִי PARTICIPLE PASSIVE QAL.

Corresponding to the Aramaic participle passive of Peal of לִי verbs, וְלִי, there are a few sporadic examples in Hebrew of the form וְעָשׂוּ, where the Q reads the more normal, later form וְעָשׂוּ. See Barth, Nominalbildung, paragraph 123a; Ges-K 75, 6, Note 1. Even here forms unmodified by the Q occur, as Jb 41:25 (הָעָשׂוּ לְבָלִי חַת) proving no desire for correction.

	קרי	כתיב	
=	עֲשׂוּיֹת	עֲשׂוֹת	שִׁמְא' כה, 18
=	הָעֲשׂוּיִים	הָעֲשׂוֹם	מִלֵּב' כג, 4
=	נְטוּיֹת	נְטוֹת	יֵשׁ' ג, 16
=	וְצַפּוּיִּי ¹²⁷	וְצַפּוּ	אִי' טו, 22

LIST 21

K — PAUSAL COHORTATIVE FORMS.

It is well known to students of Hebrew grammar that the oldest forms of Hebrew verbs are to be found in the uncontracted pausal or suffixed forms. Thus קָטְלוּ which appears in pause as קָטְלוּ and before suffixes as קָטְלוּנִי, is anterior to the now normal form קָטְלוּ which is a violent contraction, probably due to a forward shift in the accent. In the same manner, the cohortative אֶקְטֹל is a violent contraction of an earlier אֶקְטֹלָה due to a change from a penultimate to an ultimate accent. This earlier form of the cohortative, written with Vav in order to preserve the Holem, meets us twice in the K. Each time the Q removes the Vav and vocalizes with Hateph Kames, the later, more usual form. A similarly uncontracted form, unchanged by the Q meets us in Ex 18:26 (יִשְׁפּוּטוּ) and in Ruth 2:8 (תַּעֲבוּרִי).

On the other hand, our textual forms may be writing Vav as a sign for Kames in the absence of vowels. For further details see the introduction to List #31.

	קרי	כתיב	
ק?	אֶשְׁקֹטָה ¹²⁸	אֶשְׁקוּטָה	יֵשׁ' יח, 4
ק?	וְאֶשְׁקֹלָה	וְאֶשְׁקוּלָה	עו' ח, 25

LIST 22

K — OLDER FORM OF THE IMPERATIVE.

These forms, like מְלוּכָה in the K, have occasioned no little difficulty. Ges-K 46, 2, 2 merely mentions them together with pausal imperatives like הָזֵרוּ (I Ki 3:26). Praetorius (Stade's Zeitschrift 1883 p. 55) vocalizes מְלוּכִי as a secondary imperative on ע"ו analogy, which he correctly calls a very precarious assumption.

It is our opinion that these forms are archaic imperatives that are to be vocalized מְלָכָה, מְלָכִי, מְלָכוּ, etc. The following arguments enforce this view:

1. The considerations adduced in the introduction to List 21 would imply that the ordinary imperfect from which the imperative is formed, originally ran as follows: הִתְמַלְךְ, הִתְמַלְכִי, הִתְמַלְכוּ, etc. This yields an imperative of the type we have postulated, when the prefixed letters are removed. These forms, moreover, coincide with the present pausal forms of the imperative, and are: מְלָכָה, מְלָכוּ, מְלָכִי, מְלָכָה.

2. The original form of the imperative of "a" imperfect verbs is שְׁמַעֲנִי, שְׁמַעֲנִי, שְׁמַעֲנִי etc., going back to the pausal forms of the imperfect הִשְׁמַעְתִּי, הִשְׁמַעְתִּי, הִשְׁמַעְתִּי etc. We may safely assume that an analogous practice existed in the case of both \bar{o} -imperfect and \bar{a} -imperfect verbs.

3. The analogy of other Semitic languages favors our assumption. Aramaic has קָטַלְתִּי, קָטַלְתִּי, קָטַלְתִּי (see Strack: Grammatik des Biblisch-Aramaeischen p. 29) and Arabic has *uktul*, *uktuli*, etc., to which the assumed forms are thoroughly cognate.

Hence, we feel that the K forms, as vocalized below, are archaic imperatives.

	קרי	כתיב	
=	מְלָכָה	מְלוֹכָה	שו' ט, 8
=	מְלָכִי	מְלוֹכִי	ט, 12
=	קִסְמִי	קִסּוּמִי	שמו' כח, 8
=	צָרְפָה	צָרוּפָה	תה' כו, 2

LIST 23

K — אַנְתָּה; Q — אַנְתָּ

Here the K safeguards the original a-ending (אַנְתָּה) common to all Semitic languages. The later contracted form אַנְתָּ is postulated by the Q.

דנ' ב, 29, 31, 37, 38; ג, 10; ד, 15, 19; ה, 13, 18, 22, 23; ו, 17, 21; עז' ז, 25

	קרי	כתיב
=	אַנְתָּ	אַנְתָּה

LIST 24

K — PLURAL NOUNS WITH YOD; Q — OMITTS YOD.

In early Aramaic, when suffixes of the second person masculine, third person feminine, and first person plural were added to masculine plural nouns, they combined with the Yod of the plural to create diphthongal forms, *aich*, *aiha*, and *aina* respectively. Later speech contracted the diphthongs into *ach*, *aha*, and *ana* (see introduction to list 12). Whether manuscriptal variants without the Yod lie at the basis of the K-Q of this group, or whether the Q registers the current Aramaic pronunciation of its time cannot be decided, though the latter alternative seems preferable. This would mean a later date for this group of KQ readings. See Chapter 3, note 56a and the prefatory remarks to list 26; also Strack p. 18, Barth in *AJSL*, vol. 17, p. 203.

	קרי	כתיב	
=	לְעַבְדְּךָ	לְעַבְדִּיךָ	דנ' ב, 4
=	רְעִיּוֹנְךָ	רְעִיּוֹנִיךָ	ב, 29 ⁷
=	לֹאֲלֶחֶךָ	לֹאֲלֶחֶיךָ	ג, 12
=	לֹאֲלֶחֶךָ	לֹאֲלֶחֶיךָ	ג, 18
=	לְשֹׁנְאֶךָ	לְשֹׁנְאִיךָ	ד, 16
=	לְעַרְךָ	לְעַרִּיךָ	שם
=	וְחֹטְאֶךָ	וְחֹטְאִיךָ	ד, 24
=	וְזִינוֹךָ	וְזִינוֹיךָ	ה, 10
=	וְרֹכֵב בְּנֶךָ	וְרֹכֵב בְּנִיךָ	ה, 23
=	נִפְתָּה	נִפְתִּיה	ז, 4
=	שָׁנָה	שָׁנִיה	ז, 5
=	נִבְהָה ¹²⁰	נִבְהִיה	ז, 6
=	בְּרִגְלָה	בְּרִגְלִיה	ז, 7
=	שָׁנָה	שָׁנִיה	ז, 19
=	וְטַפְרָה	וְטַפְרִיה	שם
=	בְּרִגְלָה	בְּרִגְלִיה	שם
=	עַבְדְּךָ	עַבְדִּיךָ	עז' ד, 11
=	אַחֶךָ	אַחִיךָ	ז, 18

LIST 25

ANALOGOUS PREPOSITIONS.

Prepositions with plural endings likewise underwent the loss of the diphthong characteristic of the preceding group. See introduction to list 3b.

	קרי	כתיב	
=	הַאִיְתָךְ	הַאִיְתִיךָ	דנ' ב, 26
=	עֲלֶךָ	עֲלִיךָ	ג, 12
=	אִיְתָנָא	אִיְתִינָא	ג, 18
=	עֲלָה	עֲלִיה	ד, 14
=	עֲלֶךָ	עֲלִיךָ	ד, 22

	קרי	כתיב	
=	עֲלֶךְ	עֲלִיךְ	ד, 24
=	עֲלֶךְ	עֲלִיךְ	ד, 29
=	עֲלֶךְ	עֲלִיךְ	ה, 14
=	עֲלֶךְ	עֲלִיךְ	ה, 16
=	עֲלֶה	עֲלִיָּה	ה, 21
=	קִדְמָךְ	קִדְמִיךְ	ה, 23
=	עֲלֶךְ	עֲלִיךְ	ו, 14
=	קִדְמָךְ	קִדְמִיךְ	ו, 23
=	קִדְמָה	קִדְמִיָּה	ז, 7
=	קִדְמָה	קִדְמִיָּה	ז, 8
=	קִדְמָה	קִדְמִיָּה	ז, 20
=	עֲלֶךְ	עֲלִיךְ	עז' ז, 18

C. PHONETIC VARIANTS.

In the following introductory paragraphs, some evidence will be brought forward to make it likely that the variations of this sub-class are later than the main body of variants. In the absence of complete certainty on the subject, we have preferred to include them with the rest.

LIST 26

K — YOD, Q — ALEPH BETWEEN VOWELS.

When a Yod occurred between two vowels, it tended to be assimilated to Aleph, especially with gentilics and ordinals. This process was common to Eastern Aramaic, including the idiom of Onkelos, the Babylonian Talmud and the eastern Syrians (see Noeldeke Syriac Grammar 40e), though it was not in vogue in Palestinian Aramaic (Dalman: Grammatik des Palestin. Aram. par. 39, 2.).

That no corrections are implied by these Q needs no proof. The reverse process (Aleph to Yod) also finds expression in the Masorah (see List 27). Moreover, examples like יהודאין (Da 3:12), where the "Babylonian" pronunciation is in the text, or קדמא (Da 7:24) where the "Palestinian" pronunciation is unchanged by the Q, create a strong presumption that both forms occurred in the manuscripts, irrespective of the dialectic differences which later became so marked. On the other hand it is still possible that we have here guides to the pronunciation, which like groups 24, 25, were compiled at a much later date than the body of true variants.

	קרי	כתיב
=	דואג (ושפיל?)	שמא' כב, 18 דויג
=	לדואג (ושפיל?)	שם לדויג
=	דואג (ושפיל?)	כב, 22 דויג
=	המאות ¹⁸⁰	מלב' יא, 4, 9, 10, 15 המאיות
=	לכשדאי	דנ' ב, 5 לכשדאי
=	לכשדאי	ב, 10 לכשדאי
=	תליתאה	ב, 39 תליתאי
=	רביעאה	ב, 40 רביעיאי
=	תפתאי	ג, 3 תפתאי
=	רביעאה	ג, 25 רביעיאי
=	עלאה	ג, 26 עליאי
=	עלאה	ג, 32 עליאי
=	כשדאי	ד, 4 כשדאי
=	עלאה	ד, 14 עליאי
=	עקאה	ד, 21 עליאי
=	עלאה	ד, 22 עליאי
=	עלאה	ד, 29 עליאי
=	עלאה	ד, 31 עליאי
=	כשדאי	ה, 7 כשדאי
=	עלאה	ה, 18 עליאי

	קרי	כתיב	
=	עֲלָאָה	עֲלִיאָה	ה, 21
=	פִּשְׁדָּאָה	פִּשְׁדִּיאָה	ה, 30
=	מָדָאָה	מָדִיאָה	ו, 1
=	פִּרְסָאָה	פִּרְסִיאָה	ו, 29
=	רְבִיעָאָה	רְבִיעִיאָה	ז, 7
=	רְבִיעָאָה	רְבִיעִיאָה	ז, 23
=	עֲלָאָה	עֲלִיאָה	ז, 25
=	פִּסְדָּאָה	פִּסְדִּיאָה	עז' ה, 12
=	וּלְנָאִי	וּלְנִיאָה	ו, 16
=	לְחַטָּאָה	לְחַטִּיאָה	ו, 17
=	וּלְנָאִי	וּלְנִיאָה	ו, 18
=	וּלְנָאִי	וּלְנִיאָה	ז, 13
=	וּלְנָאִי	וּלְנִיאָה	ז, 24

LIST 27

K — ALEPH, Q — YOD BETWEEN VOWELS

This group is the reverse of the preceding.

	קרי	כתיב	
=	דְּנִיאֵל ¹³¹	דְּנֵאל	יח' יד, 14
=	דְּנִיאֵל	דְּנֵאל	יד, 20
=	מְדִנֵּאל	מְדִנֵּאל	כח, 3
=	דִּרְיִן	דִּרְיִין	דנ' ב, 38
=	וְנִימִין	וְנִימִין	ג, 3
=	דִּרְיִן	דִּרְיִין	ג, 31
=	דִּרְיִי	דִּרְיִין	ד, 32
=	וְדִרְיִי	וְדִרְיִין	שם
=	וְיֵעִין	וְיֵעִין	ה, 19
=	דִּרְיִין	דִּרְיִין	ו, 26
=	וְיֵעִין	וְיֵעִין	ו, 27

	קרי	כתיב	
=	נְבִיאָה ¹³¹ (וּשְׁפִלָּז)	נְבִיאָה	עו' ה, 1
=	נְבִיאָה	נְבִיאָה	ו, 14
=	דִּינִין	דִּאֲנִין	ז, 25

LIST 28

K — VAV, Q — YOD BETWEEN VOWELS.

A Vav between vowels has a tendency to change to Yod. This accounts for the appearance of a Yod in the Piel of עו' verbs, as e. g. קִים as well as for a group of KQ.

	קרי	כתיב	
=	עוֹנִין ¹³²	עוֹן	שְׁמא' יח, 9
ק	עִירִים	עוֹרִים	יש' ל, 6
=	דִּינִים ¹³³	דוֹנִים	יר' טז, 16
=	דִּקְיָא ¹³³ (ש ^A פ)	דִּקְוָא (ש ^B וּלָל)	עו' ד, 9

LIST 29

K — YOD, Q — VAV BETWEEN VOWELS.

	קרי	כתיב	
ק	וְהִתִּי ¹³⁴	וְהִתִּי	אי' ו, 2

LIST 30

K — HOLEM, Q — KAMES HATUPH BEFORE MAKKEPH.

In these instances, the loss of the accent caused by the insertion of the Makkeph, entailed the reduction of the vowel from Holem to Kames Hatuph (See Ges-K 10, 3). Here too, the Q cannot be earlier than the invention of the vocalic system when the Makkeph was introduced. Whenever plene writing occurred,

a KQ became necessary. Yet in Ex 21:37; Jos 18:20, no change is called for by the Q.

In one case that we have included in this group, the normal imperfect יגיל is changed into יגל, resembling the jussive. (Cf. however, Driver: Hebrew Tenses par. 70 and references there). This may be caused by the heavy "prefix" מה (So Driver) or by a recession of the accent before מאד (So Gesenius and Ewald).

	קרי	כתיב	
=	אָכַרְתָּ-	אָכַרְוֹת	יה' ט, 7
=	לְשָׂאֵל-	לְשָׂאוֹל	שמא' כב, 15
=	וּלְשַׁפֹּד-	וּלְשַׁפּוֹד	כה, 31
=	יַעֲבֹר-	יַעֲבוֹר	יש' כו, 20
=	יִסְגֹּד-	יִסְגּוֹד	מד, 17
=	אֶסְלַח- ¹³⁵	אֶסְלוֹחַ	יר' ה, 7
=	לִכְל- ¹³⁶	לִכּוֹל	לג, 8
=	כִּקְסִם-	כִּקְסוֹם	יה' כא, 28
=	כָּתַב-	כָּתוֹב	כד, 2
=	לְאַכֹּל-	לְאַכּוֹל	מד, 3
=	אָכַתְבַּב-	אָכַתּוֹב	הו' ח, 12
=	וַיְגַדֵּל-	וַיְגַדּוֹל	נחום א, 3
=	לַעֲבֹר-	לַעֲבוֹר	ב, 1
=	יָגַל-	יָגִיל	תה' כא, 2
=	אֶשְׁמֹר-	אֶשְׁמוֹר	פט, 29
=	וַיְגַדֵּל-	וַיְגַדּוֹל	קמה, 8
=	יִקְצֹר-	יִקְצוֹר	מש' כב, 2
=	טָהַר-	טָהוֹר	כב, 11
=	יָפַל-	יָפוֹל	כב, 14
=	לְגָאֹל-	לְגָאוֹל	רות ד, 6
=	לְשָׂאֵל-	לְשָׂאוֹל	דבא' יח, 10
=	לְמַעַל-	לְמַעוֹל	דבב' לו, 14

LIST 31

K — HOLEM, Q — KAMES HATUPH.

A category analogous to the preceding. A Holem is reduced to a Kames Hatuph when it loses the accent for any reason whatsoever. See Ges-K 10, 3. As the notes will make plain the change is uncalled for in a large number of instances. Even where the reduction is called for, the Vav may be merely a guide to the reader in the absence of vocalization as is common in Mishnic orthography, as e. g. *לִגְנוּבוֹ* equivalent to *לִגְנוּבוּ*. Similarly the *ספר חסידים* (ed. *מקיצי נרדמים* p. 184) insists that the Siddur be always written plene to prevent error, as for example *קודשך עוברך* for *קדשך* etc. See A. Ziphroni in the *Sepher Ha-Shanah* p. 130.

	קרי	כתיב	
ק?	בְּמַתְּ ¹³⁷	בְּמוֹתִי	רב' לב, 13
ק?	בְּמַתִּי	בְּמוֹתִי	יש' נח, 14
ק?	בְּמַתִּי	בְּמוֹתִי	מי' א, 3
=	וְהַבְּנִים ¹³⁸	וְהוֹבְנִים	יח' כז, 15
=	רְדַפִּי ¹³⁹	רדופי	תה' לח, 21
כ	מְלֻשְׁנִי ¹⁴⁰	מְלוֹשְׁנִי	קא, 5
=	אֲשַׁדְּדִיּוֹת ¹⁴¹	אֲשֻׁדְּדִיּוֹת	נח' יג, 23
=	עֲמִינִיּוֹת ¹⁴²	עֲמוֹנִיּוֹת	שם
=	וְרוֹהֶנָּה (?)	וְרוֹהֶנָּה (ל?)	דבא' ז, 34
=	בְּנִינְהוּ ^{142a} (י)	בְּנִינְהוּ	רבב' לא, 12
=	בְּנִינְהוּ ^{142b}	בְּנִינְהוּ	לא, 13
=	תִּקְהַת (לי)	תִּקְהַת (ש ^א)	לד, 22
=	וְכִנְיָהוּ (י)	וְכִנְיָהוּ	לה, 9
ק	אֲנִיּוֹת ¹⁴³	אֲנִיּוֹת	ח, 18

LIST 32

ASSIMILATION.

This class contains examples where He and the Nun of מן are assimilated. Correction is out of the question, as the K forms are all possible and in one case preferable to the Q.

	קרי	כתיב	
כ?	מִהֶמְעָרָה ¹⁴⁴	מִן הֶמְעָרָה	שִׁמְא' כֹּר, 9
=	בִּשְׂדֶּה ¹⁴⁵	בְּהֶשְׂדֶּה	מִלֵּב' ז, 12
=	לְהַגִּיד ¹⁴⁶	לְגִיד (מִד)	ט, 15
=	מִבֶּת ¹⁴⁷	מִדְּבֶת	אִיכָה א, 6

LIST 33

METATHESIS.

The category includes instances where consonants have been transposed not through a scribal error, but in the actual language (see notes). They are therefore as admissible as קָשַׁב and קָבַשׁ (see notes). שִׁלְמָה and שְׁמֵלָה.

	קרי	כתיב	
=	וְהִמְשִׁינִי ¹⁴⁸	וְהִימְשִׁנִּי	שׁו' טו, 26
=	וַיִּקְהֵל ¹⁴⁹	וַיִּקְלְהוּ	שִׁמְב' כ, 14
=	לְזַעֲוָה ¹⁵⁰	לְזֻעָה	יִר' טו, 4
=	לְזַעֲוָה ^{150a}	לְזֻעָה (וְעַסִּי)	כֹּר, 9
=	לְזַעֲוָה	לְזֻעָה	כֹּט, 18
=	לְזַעֲוָה	לְזֻעָה	לֹד, 17
=	וּמִבְּהֵלִים ¹⁵¹ (ל)	וּמִבְּלָהִים (פִּי)	עו' ד, 4
=	לְזַעֲוָה	לְזֻעָה	דִּבְב' כֹּט, 8

D. MORPHOLOGY OF NOUNS

LIST 34

K — PA'UL, Q — PA'IL FORM.

The normal form of the participle passive Qal in Hebrew is קָטוּל. The קָטִיל form, normal in Aramaic, is almost completely restricted in Hebrew to substantives. See Barth: op. cit. 123a, 126c. However, purely participial forms sometimes do exist, as בָּלִי מְשִׁיחַ בְּשָׁמֶן, בְּחִית (II Sa 1:21) and the Q forms of our group. This fluctuation between pa'ul and pa'il must have been considerable, as we find the reverse in List #35.

Moreover, each form of the participle has nouns similarly constructed, with vocalic assimilation (Sheva under the first radical). Their relationship to the participles is complicated. See Barth, 29a, b, 82e and Ges-K, 84a, 8, 9, 12.

	קרי	כתיב	
=	אָסִירִי	אָסוּרִי	בר' לט, 20
=	קָרִיאִי	קָרוּאִי	במ' כו, 9
=	צָלִיל ¹⁵²	צָלוּל	שו' ז, 13
כ?	יָצִיעַ ¹⁵³	יָצוּעַ	מלא' ו, 5
ק?	וָצִנִף	וָצִנוּף	יש' סב, 3
ק?	צָעִירִיהֶם ¹⁵⁴	צָעוּרִיהֶם	יר' יד, 3
ק?	וָאִלִּיל	וָאִלוּל	יד, 14
ק	שָׁבִילִי ¹⁵⁴ (עס)	שָׁבוּלִי	יח, 15
=	שָׁרִיקַת ¹⁵⁵	שָׁרוּקַת	יח, 16
=	שָׁפִירִו	שָׁפִירוּ	מג, 10
ק?	צָעִירִיהֶם ¹⁵⁵ (עס)	צָעוּרִיהֶם	מח, 4
=	צָפִיעַ ¹⁵⁶	צָפִוּעַ	יח' ד, 15
ק?	וָאִתִּיקִהָא ¹⁵⁷	וָאִתְּוִקִּיהָא	מא, 15
ק?	בְּהִלְכָתָם ¹⁵⁸ (ש ^B)	בְּהִלּוּכָתָם (ש ^A לפ)	נחום ב, 6

	קרי	כתיב	
כ	הַבְּצִיר ¹⁵⁹ (י?)	הַבְּצֹר (נפל?)	זכ' יא, 2
=	עֲתִידִים ¹⁶⁰	עֲתוּדִים	אס' ח, 13
כ	הַנְּתִינִים ¹⁶¹ (ל)	הַנְּתוּנִים (פ)	עז' ח, 15
=	שְׁמִיר (שלי)	שְׁמור	דבא' כד, 24

LIST 35

K — PA'IL, Q — PA'UL FORM.

This category is the reverse of the preceding. The K has the "Aramaic" form which the Q changes. Also, nouns of the same form, with vocalic assimilation, occur in this group. See the preceding introduction. A few similar, though not identical, variations in the morphology of nouns have been included such as *pe'il*, *pa'il* in the K against *pe'ol*, *pa'ul* in the Q.

	קרי	כתיב	
=	יְעוּשׁ (שפלאי)	יְעִישׁ	בר' לו, 5
=	יְעוּשׁ (שפלאי)	יְעִישׁ	לו, 14
=	קְרוּאִי ¹⁶²	קְרִיאִי	במ' א, 16
=	הָאֶסְוִרִים ¹⁶²	הָאֶסְרִים	שו' טז, 21
=	הָאֶסְוִרִים	הָאֶסְרִים	טז, 25
=	בְּרִתּוֹקוֹת ¹⁶³	בְּרִתִּיקוֹת	מלא' ו, 21
ק	וּבְשָׁנוּב ¹⁶⁴ (שפלי)	וּבְשָׁנִיב	טז, 34
=	וּבִדְהָ ¹⁶⁵ (י)	וּבִדְהָ (פל)	מלב' כג, 36
=	וַעֲתִידוֹתֵיהֶם ¹⁶⁶ (ש?)	וַעֲתוּדֹתֵיהֶם	ישע' י, 13
=	בַּחֲנִינִי ¹⁶⁷	בַּחֲנִינִי	כג, 13
=	וּנְצוּרִי	וּנְצִירִי	מט, 6
=	הַבְּלֹא ¹⁶⁸	הַבְּלִיא	יר' לז, 4
ק	קָמוּשׁ (שפלי)	קָמִישׁ	מח, 7
=	הַבְּלֹא	הַבְּלִיא	נב, 31

	קרי	כתיב	
=	שַׁעֲרֹנְיָה ¹⁶⁹	שַׁעֲרִיָּה	הו' ו, 10
?=	וַצְפוֹנָה ¹⁷⁰	וַצְפִּינָה	תה' יז, 14
=	רְאוּת ¹⁶⁷ (חס)	רְאִית	קה' ה, 10
ק	וְנִהְיָא ¹⁷¹	וְנִהְיָא	דנ' ב, 22
=	יְעוֹשׁ ^{171a} (שפלי)	יְעִישׁ	דבא' ז, 10
?=	פְּטוֹנִים	פְּטִירִים	ט, 33

LIST 36

NAMES

It has been pointed out that Hebrew prefers the so-called genitive ending (i) while Aramaic prefers the nominative (u) in such nouns as אב, אח, and חם. Thus אֲבִיהוּ in Hebrew and אַבִּיהוּ in Aramaic. In the case of proper nouns utilizing these elements, however, both forms are utilized in Hebrew, though some of these examples may be due to textual error.

	קרי	כתיב	
=	אַבְיָל (שפלי)	אַבְוָל	שמא' כה, 18
=	חֲמוּטַל ¹⁷² (פי)	חֲמִיטַל (ש ^{BA} ל)	מלב' כד, 18
=	חֲמוּטַל (פי)	חֲמִיטַל (ש ^{BA} ל)	יר' נב, 1
=	וּפְנוּטַל ¹⁷³ (ש ^A לי)	וּפְנִיטַל (ש ^B)	דבא' ח, 25
?=	יְעִיטַל (שלי)	יְעוּטַל (פ)	ט, 35
?=	יְעִיטַל (ש)	יְעוּטַל	יא, 44
?=	יְיִטַל (מד) (ש ^A לי)	יְיוּטַל	יב, 3
?=	יְעִיטַל (שלי)	יְעוּטַל	רבב' כו, 11
?=	יְעִיטַל (שלי)	יְעוּטַל	כט, 13
?=	יְחִיטַל (שלי)	יְחוּטַל	כט, 14

LIST 37

GENTILIC NOUNS.

K preserves the uncontracted double Yod forms of gentile nouns, while the Q offers a shorter contracted form. That we are not dealing with corrections but with manuscript variations, is proved by the appearance of contracted as well as uncontracted forms in the text. See notes to the individual passages.

	קרי	כתיב	
=	בְּתִים ¹⁷⁴	בְּתִיִּים (מִד)	יֵשׁ' כג, 12
=	בְּשָׁדִים	בְּשָׁדִיִּים	יח' כג, 14
=	בְּיְהוּדִים	בְּיְהוּדִיִּים	אס' ד, 7
=	הַיְהוּדִים	הַיְהוּדִיִּים	ח, 1
=	בְּיְהוּדִים	בְּיְהוּדִיִּים	ח, 7
=	הַיְהוּדִים	הַיְהוּדִיִּים	ח, 13
=	הַיְהוּדִים	הַיְהוּדִיִּים	ט, 15
=	הַיְהוּדִים	הַיְהוּדִיִּים	ט, 18
ק	בְּצַחֲחִים ¹⁷⁵	בְּצַחֲחִיִּים	נח' ד, 7
=	לְיָדִים	לְיָדִיִּים	דבא' א, 11
=	פְּלִשְׁתִּים	פְּלִשְׁתִּיִּים	יד, 10
=	הָעַרְבִים	הָעַרְבִיִּים	רבב' כו, 7
=	בְּשָׁדִים	בְּשָׁדִיִּים	לו, 17

LIST 38

נער—נערה

The variation in these forms may be, as has been suggested, merely orthographical. According to this view, the word was pronounced *na'ara*, even when the final He was not added, cf. נָעָרָה, נָעָרָה. Another view assumes an epicene origin where *na'ar* was originally both masculine and feminine. (Cf. *ho pais*,

das Kind, child) and only later was the feminine form differentiated. So Hiller, op. cit. p. 276; Buxtorf, Tiberias p. 124. See Ges-K 2, 5 note 1. The fact that the Samaritan Pentateuch always writes נַעֲרָה proves nothing but the unreliability of this text, as we have had occasion to show previously. (Against BDB s. v. נַעֲרָה).

כח"ב קרי

בר' כד, 14, 16, 28, 55, 57; לד, 3, 12 נַעֲרָה או נַעֲרָה (כ') נַעֲרָה (ס') =
 רב' כב, 15, 16, 20, 21, 23, 24, 25, 26, 27, 28, 29.

LIST 39

עניי—עניי Group.

That we are dealing only with variations is proved by the fact that K and Q reverse each other in different examples. It has been maintained that עָנִי and עָנָו are distinct forms, the former meaning "humble, meek," the latter meaning "humbled" as a passive. See Lagarde, *Bildung der Nomina* p. 48, Rahlfs: עָנִי—עָנָו in den Psalmen p. 67 ff., Driver: art. Poor, in Hastings Dictionary of the Bible. BDB maintains that there is no clear-cut difference in their use. Though a structural difference may be conceded, there seems to be no perceptible difference in the use and meaning of עָנִי and עָנָו in the plural, at least.

	קרי	כח"ב	
—	עָנִיִּים	עָנָוִים	יש' לב, 7
—	עָנִי	עָנָו	עמ' ח, 4
—	עָנָוִים	עָנִיִּים	תה' ט, 13
—	עָנִיִּים	עָנָוִים	ט, 19
—	עָנָוִים	עָנִיִּים	י, 12
—	וְלָעָנָוִים	וְלָעָנִיִּים	מש' ג, 34
—	עָנָוִים	עָנִיִּים	יד, 21
—	עָנָוִים ^{175a}	עָנִיִּים (פ')	טז, 19

LIST 40.

שוב שבות

This idiom has caused a great deal of difficulty. For a discussion of its meaning see E. Preuschen: "Ueber die Bedeutung von *shub shebuth*" in ZATW, XV, 1895, p. 1 ff. and Schwally, ZATW 1888, p. 200. We are interested in the idiom linguistically. There is first of all a variation in the use of the verb, both Kal and Hiphil being used. The Kal of שוב is intransitive normally, and is here given a transitive force because of alliteration. An analogous example where an intransitive becomes transitive is furnished by Isa 2:21 לַעֲרוֹץ הָאֶרֶץ. The Kal is generally used in the perfect (וָשַׁב וגו'); the Hiphil, in the imperfect (אֲשִׁיב). (See Ehrlich on Deut 30:8). In addition, there is a variation between שבות and שבית, which will occasion no surprise after lists number 34 and 35. Among the roots suggested for the noun have been שבה (Gesenius, Preuschen, et al.), שוב (Ewald, Olshausen, Kuenen) and שבת (Ehrlich).

Through a study of the KQ examples of this idiom, we arrive at the following conclusions:

1. When the perfect of the verb (Kal) is used, either שבית (Ps 126:4) or שבות (Jer 29:14) appears in the Q—hence no correction is involved.
2. When a verb form with *i* (as Hiphil imperfect) is used then the Q *always* prefers the "u" form of the noun: שבות אשיב never שבית אשיב. When a "u" form of the verb is used, the Q has an *i* form of the noun שובתי. In other words, the Q, but not the K, manifests a distaste for two *i* sounds or *u* sounds in succession. Yet even here the Q is not a correction, but rather the reading of a manuscriptal group. Thus in Zeph 3:20, two *u* sounds

occur with no Q: בשובי את שבותכם. Similar instances are Hos 6:11; Ps 14:7; 53:7.

3. The same conclusion, that the Q is a variant, and not a correction is borne out by Jer 49:39, where the K אשוב את שבי is changed by the Q into אשיב את שבות, though there is no cacophony present.
4. The tendency of the Q may originally have arisen as a correction in ms. texts; it entered the KQ corpus purely as variations. See our comment in Chapter 2, note 18.

	קרי	כתיב	
=	שבותכם	שביתכם	יר' כט, 14
=	אשיב	אשוב	לג, 26
=	אשיב . . . שבות	אשוב . . . שבי	מט, 39
=	שבות . . . ושבות ושבות	{ שבי . . . ושבי ושבי	יח' טז, 53
=	שבות	שבי	לט, 25
=	אשיב	אשוב	יואל ד, 1
=	שבי	שבות	צפ' ב, 7
=	שבי	שבות	תה' פה, 2
=	שבינו	שבותנו	קכו, 4
=	שבות	שבי	אי' מב, 10
=	שבותך	שביך	איכה ב, 14

LIST 41

SYNONYMS.

See notes to individual passages.

	קרי	כתיב	
=	אל ¹⁷⁷ (מד)	על	שמא' כ, 24
=	הוביש ¹⁷⁸	הבאיש	יש' ל, 5
=	אל ¹⁷⁷ (ש?)	על (י?)	סה, 7
=	אצרך ¹⁷⁹ (ולי?)	אצורך (ושפ?)	יר' א, 5

	קרי	כחיב	
כ	מְבַהֵלָת ¹⁸⁰	מְבַהֵלָת	מש' כ, 21
=	יְבַלֵּי ¹⁸¹ (שפי)	יְבַלֵּי (ל)	אי' בא, 13
=	רְהִיטָנוּ ¹⁸²	רְחִיטָנוּ	שיר א, 17
=	וּלְהִתָּם ^{182a} (עפל)	וּלְחִתָּם (ת)	דנ' ט, 24

LIST 42

MISCELLANEOUS VARIATIONS IN NOUNS.

This group contains examples where closely similar forms of the same word appear in the KQ. Usually both forms are equally justifiable. See notes for details.

	קרי	כחיב	
=	צִיד ¹⁸³	צִידָה	בר' כז, 3
=	קְצוּתִי ¹⁸⁴	קְצוּתִי	שמ' לז, 8
=	קְצוּתִי	קְצוּתִי	לט, 4
=	אֲחִיתִי ¹⁸⁵ (ש)	אֲחוּתִי	יה' ב, 13
=	רֹאשְׁנָה ¹⁸⁶	רֹאשֵׁנָה	כא, 10
=	וְרֵעוֹתִי ¹⁸⁷	וְרֵעִיתִי	שו' יא, 37
כ	פָּלִי ¹⁸⁸	פָּלְאִי	יג, 18
=?	הַחֲצִים ¹⁸⁹ (שעסתלפי)	הַחֲצִי	שמא' כ, 38
כ?	מִבּוֹאֶךְ ¹⁹⁰	מִבּוֹאֶךְ	שמב' ג, 25
כ	אִישׁ ¹⁹¹	אִשׁ (שליפ?)	יד, 19
=	הָאָרֶץ	הָאָרֶזֶה	כג, 20
ק?	מִיִּרְכַּתִּי ¹⁹²	מִיִּרְכּוֹתִי	מלא' ו, 16
=	וְקוֹן ¹⁹³	וְקוֹנָה (ש)	ז, 23
כ	מַעַלִּי ¹⁹⁴	מַעַל	כ, 41
=	הַגִּיאוֹת ¹⁹⁵	הַגִּיאוֹת	מלב' ב, 16
=	מֵאֵין ¹⁹⁶	מֵאֵן	ה, 25
=	הַגִּיהָ ¹⁹⁷	הֵן	יש' נד, 16
=	וְתַרְמִית ¹⁹⁸	וְתַרְמוֹת	יר' יד, 14
=	וְסוּרִי ¹⁹⁹ (פסי)	וְסוּרִי (של)	יז, 13

	קרי	כתיב	
=	וְהִנֵּה הוּא ²⁰⁰ (ש?)	וְהִנֵּהוּ	יח, 3
=	הָרַע ²⁰¹	הָרַעָה	יח, 10
=	הַחֲרָסִית ²⁰² (שעסת)	הַחֲרָסוֹת	יט, 2
ק	הוֹאֲתָ ²⁰³	הוֹאֲתָה	כו, 6
=	קָו ²⁰⁴	קָנָה	לא, 39
=	וְאִיהָ ²⁰⁵ (שפלי)	וְאִיוֹ	לו, 19
=	אָנְחָנוּ ²⁰⁶	אָנוּ (מד)	מב, 6
=	יַחֲדִין ²⁰⁷	יַחַד	מח, 7
=	אֲשׁוּיֹתֶיהָ ²⁰⁸	אֲשׁוּיֹתֶיהָ	נ, 15
=	הַיְמִינִי ²⁰⁹	הַיְמִינִי	יח' ד, 6
=	וְלִגְאִוֹת ¹⁹⁵	וְלִגְאִוֹת	ו, 3
?=	שֵׁשׁ ²¹⁰	שֵׁשִׁי (מד)	טז, 13
ק?	חֲחִים ²¹¹ (מד)	חֲחִים	כט, 4
ק	בִּיעֲרִים (ושלי?)	בִּיעֲוֹרִים	לד, 25
=	וּמִהָאֲרִיאֵל ²¹² (שול?)	וּמִהָאֲרִיאֵל (פ?)	מג, 15
=	וְהָאֲרִיאֵל ²¹² (שול?)	וְהָאֲרִיאֵל (פ?)	מג, 16
=	בֵּל ²¹³ (מד)	בְּלִי	הו' ט, 16
=	רַעָה ²⁰¹	רַעָה	מי' ג, 2
=	וּמַעֲלִילֵיכֶם ²¹⁴ (פלי)	וּמַעֲלִילֵיכֶם (ש)	זכ' א, 4
=	וְקוֹ ²⁰⁴	וְקָנָה	א, 16
=	עוֹלָתָה ²¹⁵	עוֹלָתָה	תה' צב, 16
כ	פְּלִיאָה ²¹⁶	פְּלִאָה	קלט, 6
ק	שׁוֹאָה ²¹⁷ (שי)	שׁוֹאָה	מש' א, 27
ק?	מִפְּנִינִים ²¹⁸ (ושפלי?)	מִפְּנִינִים	ג, 15
=	לְרַעָה ²¹⁹	לְרַעָה	ג, 28
=	מִדְּוָנִים ²²⁰	מִדְּוָנִים	ו, 14
=	וּמִדְּוָנִים ²²⁰ (מד)	וּמִדְּוָנִים	יח, 19
כ	בְּאִשׁוֹן ²²²	בְּאִשׁוֹן (ש)	כ, 20
=	מִדְּוָנִים (מד)	מִדְּוָנִים	כא, 9
=	מִדְּוָנִים (מד)	מִדְּוָנִים	כא, 19
=	מִדְּוָנִים	מִדְּוָנִים	כג, 29

	קרי	כתיב	
=	מְדִינִים (מד)	מְדוֹנִים	כה, 24
=	מְדִינִים	מְדוֹנִים	כו, 21
=	מְדִינִים	מְדוֹנִים	כז, 15
=	וְרַע ²²¹	וְרַעַה	כז, 10
=	וְאֶבְרוֹן ²²³	וְאֶבְדָּה	כז, 20
=	בְּלִילָה ²²⁴	בְּלִיל	לא, 18
=	עֲלִי ²²⁵	עַל	אי' ז, 1
ק	בְּטָרָם ²²⁶	בְּטָרוֹם	רות ג, 14
=	מִחְמְדֵיהֶם ²²⁷	מִחְמוֹדֵיהֶם	איכה א, 11
=	בְּלִילָה ²²⁴	בְּלִיל	ב, 19
=	אָרִי	אֲרִיָּה	ג, 10
=	תַּנִּים ²²⁸ (שספלי)	תַּנִּין	ד, 3
כ	הַפְּרוֹזִים ²²⁹ (י)	הַפְּרוֹזִים (שפ)	אס' ט, 19
?=	מוֹם ²³⁰ (שתלפ)	מָאוֹם	דנ' א, 4
כ?	קִתְרוֹם ²³¹	קִתְרוֹם	ג, 5
כ?	קִתְרוֹם	קִתְרוֹם	ג, 7
כ?	קִתְרוֹם	קִתְרוֹם	ג, 10
כ?	קִתְרוֹם	קִתְרוֹם	ג, 15
=	וְסִיפְנֵיָא ²³² (ל?)	וְסִיפְנֵיָא	ג, 10
=	פְּטִישִׁהוֹן ²³³	פְּטִישִׁהוֹן	ג, 21
ק?	אֲנָשָׁא ²³⁴	אֲנוּשָׁא	ד, 13
ק?	אֲנָשָׁא	אֲנוּשָׁא	ד, 14
=	מְרִי ²³⁵	מְרָאִי	ד, 16
=	מְרִי	מְרָאִי	ד, 21
=	וְהַמְּיָכָא ²³⁶	וְהַמְּיָכָא	ה, 7
=	וְהַמְּיָכָא	וְהַמְּיָכָא	ה, 16
=	וְהַמְּיָכָא	וְהַמְּיָכָא	ה, 29
=	רִבְבוֹן ²³⁷	רִבּוֹן	ז, 10
=	וּבִישְׁתָּא ²³⁹	וּבִאֲשְׁתָּא	עז' ד, 12
כ	אֶל ²⁴⁰	אֶלָּה	ה, 15
=	לְשִׁרְשִׁי ²⁴¹	לְשִׁרְשׁוֹ	ז, 26

	קרי	כחיב	
=	אֲחֲרַיִ (שפּל) ²⁴²	אֲחֲרִי	נח' ג, 30
=	אֲחֲרַיִ (שפּל) ²⁴²	אֲחֲרִי	ג, 31
=	גְּדוּתִי ²³⁸	גְּדִיתִי	דבא' יב, 15
=	הִמְנִי ²⁰⁰	הִמְנִי	דבב' ג, 17
=	הִקְפִּשִׁית ¹⁹⁸	הִקְפִּשׁוֹת	כו, 21

E. MORPHOLOGY OF VERBS

LIST 43

K, VERBS TERTIAE-ALEPH, Q — TERTIAE-HE.

This class contains examples of verbs used as *tertiaae-Aleph* in the K, and *tertiaae-He* in the Q. In Mishnic Hebrew and in Aramaic the *tertiaae-He* (Yod) forms absorbed the *Aleph*-class almost entirely, but the reciprocal influence of these two groups upon each other must have been strong at all periods in the history of the Hebrew language. For examples of *tertiaae-Aleph* verbs on *tertiaae-He* analogy, see Ges-K p. 214, par. 75, notes VI, c.

	קרי	כחיב	
=	נִירוּ הַמִּזְבֵּיִם ²⁴³	נִירְאוּ הַמִּזְבֵּיִם	שמב' יא, 24
=	נָשִׂים ²⁴⁴ (של)	נִשְׂאִים (פ)	נח' ה, 7
=	בִּזְדָּם ²⁴⁵	בִּזְדָּם	ו, 8

LIST 44

K — VERBS TERTIAE-HE; Q — TERTIAE-ALEPH.

The reverse of the preceding. For examples of *tertiaae-He* verbs on *tertiaae-Aleph* analogy, see Ges.-K p. 215, note 22. Mishnic examples are: מְנַאֵן, עֲשָׂאוֹם etc.

	קרי	כחיב	
כ	תִּלְאוּם ²⁴⁶	תִּלּוּם	שמב' כא, 12

LIST 45

K — VERBS SECUNDAE-VAV; Q — SECUNDAE-YOD.

This category contains secundae-Vav verb forms in the K, changed by the Q into secundae-Yod verbs. On the relationship between these two groups see Noeldeke in ZDMG, 1883, p. 537, who maintains that certain secundae-Yod verbs, at least, are essentially and originally Yod, and cannot be included in the group. Yet such examples as חיל and חול (see Mic 4:10 חוּלִי), לוֹן and לוין, שים and שום, make it certain that an unusually close relationship between the two classes exists. See Ges-K 73, 2 and notes. These forms are merely manuscript variations, as is evident from the reversed lists 47 and 48.

	קרי	כתיב	
=	לְרִיב ²⁴⁷	לְרֹב	שׁו' כּא, 22
ק?	לְשִׁיר ²⁴⁸	לְשׁוּר	שׁמא' יח, 6
=	שִׁים	שׁוּם	שׁמב' יד, 7
=	תְּרִיב ²⁴⁷	תְּרֹב	מִשׁ' ג, 30
ק?	נִיל יְנִיל ²⁴⁹	גּוֹל יְנוֹל	כּג, 24

LIST 46

SIMILAR NOUNS.

See introduction to list 45.

	קרי	כתיב	
ק	לִישׁ (שׁע פלי)	לוּשׁ	שׁמב' ג, 15
ק?	אֵיל ²⁵⁰	אוּלִי	מלב' כד, 15
=	נִיב ²⁵¹	נוֹב (נשתל?)	יש' נו, 19
כ	בִּיר ²⁵²	בוּר	יר' ו, 7
כ	וְסִים ²⁵³ (מד)	וְסוּס	ח, 7
ק	לְסִיג ²⁵⁴ (שספלי)	לְסוּג	יח' כב, 18
כ	חִיקָה ²⁵⁵ (שספ)	חוּקָה	תה' עד, 11

LIST 47

K — VERBS SECUNDAE-YOD; Q — SECUNDAE-VAV.

This list is the reverse of number 45. See introduction there.

	קרי	כתיב	
=	שׁוּמָה	שִׁמָּה	שׁמב' יג, 32
=	וּלְשׁוּמוֹ	וּלְשִׁימוֹ	יש' י, 6
=	תְּחֹל ²⁵⁶	תְּחִיל	יח' ל, 16

LIST 48

SIMILAR NOUNS.

This list is the reverse of #46.

	קרי	כתיב	
ק	שׁוּט ²⁵⁷ (פַּעסָה)	שִׁיט	יש' כח, 15
=	שׁוּחָדָה ²⁵⁸	שִׁיחָה (ש)	יר' יח, 22
=	וּצוּרָם ²⁵⁹ (שַׁעסוּפְלִיזִין)	וּצִירָם	תה' מט, 15
=	חֻשָּׁה ²⁶⁰	חִישָׁה	עא, 12
ק	בְּכּוּס (שַׁפּס)	בְּכִיס	מש' כג, 31
=	וּגִישׁ ²⁶¹	וּגִישׁ	אי' ז, 5

LIST 49

PRIMAE-YOD VERB FORMS.

Verbs which occur with primae-Yod in the Qal perfect, are currently divided into three distinct groups: a) originally primae-Vav b) genuinely primae-Yod (Ges.-K par 69, 70) and c) a group with assimilated Yod (Ges.-K par. 71). It is maintained that the original primae-Vav verbs are much more numerous than the primae-Yod class.

Yet this view is inherently difficult and creates too sharp a division between the groups. First, we find many KQ forms of so-called "primae-Vav" verbs in Hiphil and Hophal, with a Yod, where the current view would expect only Vav. To treat them all as textual errors is summary and unnecessary. Second, it is a priori unlikely that Hebrew possessed only *eight* original primae-Yod verbs (Ges.-K, 70, 2). What is more, *five* of these eight show forms on primae-Vav analogy, which makes it plausible to assume that other so-called "primae-Vav" verbs are really "primae-Yods" with primae-Vav forms.

We therefore believe that analogy has been much more at work in these verbs than has usually been recognized. Each group possesses formations based on the analogy of the other, so that at times it is difficult to establish which are the original and which the secondary forms. A mere statistical count of forms in the Bible, or a superficial reference to cognate parallels, often leads one astray in determining the true root, as is pointed out in footnotes 266, 268.

It seems likely that beside the usually accepted genuine primae-Yods, the following verbs also belong to the same class, or preserve analogous forms—יִלֵּךְ, יִסֵּד, יַפֵּעַ, יִשָּׁב, יִדַּע, יִסַּךְ(?), יִצַּק, יִצֵּא. The grounds for our view will be found in the notes which are here of fundamental importance. A critical re-examination of the etymologies of these words and a wary acceptance of parallels from other languages are essential, if the true nature of these examples is to be understood.

	קרי	כתיב	
=	הִיִּצֵּא ²⁶³	הוֹצֵא	בר' ח, 17
=	מוֹצֵקֶת ²⁶⁴	מִצָּקֶת	מלב' ד, 5
#	מוֹסֵךְ ²⁶⁵ (שפל)	מִסַּךְ	טז, 18
=	מוֹדַעַת ²⁶⁶	מִדַּעַת	יש' יב, 5
=	אִישָׁר ²⁶⁷	אוֹשָׁר	מה, 2

	קרי	כתיב	
=	וּשְׁבִי ²⁶⁸ (שפלי)	יִשְׁבִּי	י' ר' מח, 18
ק'	מִיִּפְעַת ²⁶⁹ (פלי)	מוֹפְעַת (ש)	מח, 21
=	צִא ²⁷⁰ (נפלי?)	יִצֵּא	נ, 8
כ	תִּשְׁבְּנָה ²⁷¹	תִּשְׁבְּנָה (שפלי)	יח' לה, 9
ק?	מוֹקְדוֹת ²⁷² (נלס?)	מִיִּקְדוֹת (י)	מא, 8
כ	שׁוֹלֵל ²⁷³ (ושלי?)	שִׁילֵל	מי' א, 8
=	הִיִּשֶׁר ²⁷⁴	הוֹשֶׁר	תה' ה, 9
?	הִלִּיכוֹת ²⁷⁵	הִלְכוֹת	מש' לא, 27
=	מוֹדַע ²⁶⁶	מִידַע	רות ב, 1

LIST 50

K, APOCOPATED; Q FULL FORM OF TERTIAE-HE VERBS.

Both forms are possible as the reversed list #51 proves. See Driver: Hebrew Tenses par. 66-71 and our notes to the individual passages.

	קרי	כתיב	
=	וְאַרְבֵּה	וְאַרְב	יה' כד, 3
=	יְהִיֶּה ²⁷⁶	יְהִי	מלא' א, 37
=	וְנִרְאָה	וְנִרְא	יש' מא, 23
=	תַּעֲשֶׂה	תַּעֲש	יר' מ, 16
=	וְיִרְאָה ^{276a}	וְיִרְא (של)	יח' יח, 14
=	וְיִרְאָה	וְיִרְא	אי' מב, 16

LIST 51

K FULL FORM; Q APOCOPATED FORM OF VERBS TERTIAE-HE.

	קרי	כתיב	
=	וְאַרְאָה ²⁷⁷	וְאַרְאָה	יה' ו, 21
=	וְתִרְאָה	וְתִרְאָה	יר' ג, 7
=	הִרְבֵּה ²⁷⁸ (פ)	הִרְבֵּה (שסני?)	תה' נא, 4
=	יַעֲשֶׂה	יַעֲשֶׂה	רות א, 8

LIST 52

K WITH; Q WITHOUT HE COHORTATIVE.

It is possible, though hardly probable, that these are cases where the final He is omitted orthographically. The reverse list, 53, shows that we are dealing with optional forms.

	קרי	כחיב	
=	וּתְעֹנֶבָה	וּתְעֹנֶב	יח' כג, 16
=	וְאֶבְכְּדָה	וְאֶבְכְּר	חג' א, 8
=	וְאֶדְעָה	וְאֶדְע	רוח ד, 4
=	הַבִּיטָה ²⁷⁹	הַבִּיט	איכה ה, 1
=	וְנִשּׁוּבָה	וְנִשּׁוּב	ה, 21

LIST 53

K WITHOUT; Q WITH HE COHORTATIVE.

	קרי	כחיב	
=	וְאֶבְיֹא ²⁷⁷	וְאֶבְיָה	יה' כד, 8
=	פָּקַח	פָּקַחָה	דנ' ט, 18

LIST 54

K REGULAR (PAUSAL) FORM; Q "JUSSIVE" WITH VAV
CONSECUTIVE.

See introduction to list #21 on the pausal forms as original. The Q gives the so-called jussive forms, that is, where the recession of the accent has brought about a form similar to the jussive mood. See Driver: Hebrew Tenses par. 69 ff.

	קרי	כחיב	
=	וּתְלָשׁ	וּתְלֹשׁ	שמב' יג, ח
=	וְיִשָּׁב ²⁸⁰	וְיִשׁוּב	יח' יח, 28
=	וְנִשָּׁב	וְנִשּׁוּב	נח' ד, 9

LIST 55

KQ, IN THE SAME CONJUGATION, BUT VARYING IN TENSE
AND MOOD.

	קרי	כתיב	
ק	תִּקְעֵי ²⁸¹	תִּקְעוּ (ש)	יְה' ו, 9
=	הִלְוֶד ²⁸²	הוֹלֶד	ו, 13
=	יִכְלֵי ²⁸³ (לי)	יִכְלוּ	טו, 63
=	תִּתֵּי ²⁸⁴ (ש?)	תִּתֶּן	מלא' יז, 14
=	וְאִכְלוּ ²⁸⁵ (ושפלי?)	וְאָכּוּל	יש' לז, 30
כ	רְאוּת ²⁸⁶	רְאִיתָ (ושפס?)	מב, 20
ק	הִבְרִי ²⁸⁷ (שפלי)	הִבְרוּ	מו, 13
=	שְׁחוּט ²⁸⁸ (פ?)	שׁוּחַט (שליא)	יר' ט, 7
ק?	שְׁמוּעָה ²⁸⁹	שׁוּמָעַ	יז, 23
=	הִתְפַּלְשִׁי ²⁹⁰ (שפלי)	הִתְפַּלְשְׁתִּי	מי' א, 10
=	נָטְיוֹ ²⁹¹ (שפלי)	נָטוּי	תה' עג, 2
=	וַיִּדְעִי (שפלי)	וַיִּדְעוּ	קיט, 79
כ?	מִצָּא ²⁹² (עסת)	מִצָּאִי (שפ)	מש' ח, 35
=	יִכִּיר (ושפ?)	הִכִּיר (ל)	דנ' יא, 39
=	נִשְׂאוּ (שפל)	נִשְׂאִי	עז' י, 44
כ	יִשְׁבוּ (של)	יִשְׁבִּי	דבא' ב, 55
=	הִנְבִּיאִים ²⁹³ (שסלי)	הִנְבִּיאִים	כה, 1

LIST 56

KQ, IN DIFFERENT CONJUGATIONS WITH IDENTICAL
MEANINGS.

	קרי	כתיב	
=	וַיִּלְוֵנוּ	וַיִּלְיֵנוּ	שמ' טז, 2
=	תִּלְיֵנוּ	תִּלְוֵנוּ	טז, 7
=	וַיִּלְוֵנוּ	וַיִּלְוֵנוּ	במ' יד, 36
=	תִּלְיֵנוּ	תִּלְוֵנוּ	טז, 11

	קרי	כתיב	
=	וַיִּירָשׁ ²⁹⁴	וַיִּירָשׁ	כא, 32
=	תָּנִיאֹן ²⁹⁵	תָּנִיאֹן	לב, 7
=	וַיִּחַל ²⁹⁶	וַיִּחַל	שמא' יג, 8
=	יִסְף ²⁹⁷	יִסְף	כז, 4
=	וַיִּלְדוּ ²⁹⁸	וַיִּלְדוּ	שמב' ג, 2
=	וַיִּחַר ²⁹⁹	וַיִּחַר	כ, 5
=	יָתַן ³⁰⁰ (ש)	יָתַן	כא, 6
כ	וַיִּתְּנָעַשׂ ³⁰¹	וַיִּתְּנָעַשׂ	כב, 8
=	בְּחֶפְזָם ³⁰²	בְּהֶחֱפֹזָם	מלב' ז, 15
=	הַמִּמָּוֶתִים ³⁰³	הַמִּמָּוֶתִים	יא, 2
=	הַמִּפְקָדִים	הַפְּקָדִים	יב, 12
=	יוֹמָתָם ³⁰⁴	יָמוֹת (וּשְׁפִיזוּ)	יד, 6
?=	וַיִּקְבְּשׁוּם	וַיִּקְבְּשׁוּם	יר' לר, 11
כ	יִנְיִן ³⁰⁵	יָנִין	תה' עב, 17
=	תָּמוּשׁ ³⁰⁷	תָּמִישׁ	מש' יז, 13
ק	אֶעֱדֶךָ ³⁰⁵	אֶעֱוֹדֶךָ	איכה ב, 13
=	הַנְּדַמְנָתוֹן	הַנְּמַנָּתוֹן	דנ' ב, 9
=	וַיִּקְטְרוּ ³⁰⁶	וַיִּקְטְרוּ	דבב' לד, 25

LIST 57

KQ IN DIFFERENT CONJUGATIONS WITH DIFFERENCES
IN MEANING.

	קרי	כתיב	
כ	וַיִּנָּסוּ ³¹⁰ (שפלי)	וַיִּנְיִסוּ	ש' ז, 21
ק	אֶנְיַעֲךָ (שפלי)	אֶנְוַעֲךָ	שמב' טו, 20
ק	לַעֲזֹרָה ³¹¹ (וּשְׁפִיזוּ לִי)	לַעֲזִיר	יח, 3
ק	הָנָס (מד, שפלי)	הָנִיס	יר' מח, 44
ק	אֶרִיצָם ³¹² (שפלי)	אֶרֹצָם	ג, 44
?=	תִּשְׁכַּלִּי ³¹³ (שפלי)	תִּקְשָׁלִי	יח' לו, 14
=	יַעֲבִיר ³¹⁴ (פוֹיז?)	יַעֲבֹר (שול?)	מח, 14

קרי	כתיב	
כ	יָשׁוּב (י)	תה' נד, 7
כ	יִצְפֹּנָה (שפלי)	נו, 7
כ	יְנוּעוֹן (לפיעס)	נט, 16
ק?	יָרִימוֹ (שסילוז)	סו, 7
כ?	יָשׁוּב (שפלי)	עג, 10
=	אֲנָכִיר (ושסלז)	עז, 12
=	תָּרִים (שפל)	פט, 18
ק	יָמִיטוּ (שפי)	קמ, 11
ק	יִכְשׁוּלוּ (לי)	מש' ד, 16
כ	יָשׁוּב (שגל)	יב, 14
ק?	יָמוּחַ (י)	יט, 16
כ	הִתְעוֹף (שלפי)	כג, 5
ק	יִקְצִירוּ (שלי)	אי' כד, 6
=	וְתָשִׁיחַ (שס)	איכה ג, 20
כ	שָׁנִי (ולפתז)	דנ' ה, 21
ק?	הָרִים (שלפ)	ח, 11
כ	וְהִכּוֹנוּ (שפי)	דבב' לה, 4

LIST 58

KQ, NOUN AND VERB.

In these examples, the KQ differ, one using a noun and the other a verb of the same root. The preferable form is indicated in each case.

קרי	כתיב	
כ	לְמַשְׁקָה (ושפז)	יש' מב, 24
ק?	שְׁמָמָה (שפל)	יח' לה, 12
כ	הַמְבֹּא (שפלי)	מב, 9
=	תְּמָרִיק (וספלי)	מש' כ, 30
=	וְשָׁפִי (פ)	אי' לג, 21

LIST 59

K UNCONTRACTED, Q CONTRACTED FORMS

OF עַלֵּל IN BIB. ARAM.

	קרי	כתיב	
=	עַלֵּין ³²⁷	עַלֵּלִין	דנ' ד, 4
=	עַלֵּין	עַלֵּלִין	ה, 8
=	עַלֵּח	עַלֵּלֵח	ה, 10

LIST 60

MISCELLANEOUS VARIATIONS IN VERB FORMS.

	קרי	כתיב	
=	וַיִּשֶׁם ³²⁶ (לאי)	וַיִּשֶׁם (פש)	בר' כד, 33
=	וַיִּבֹל ³²⁹	וַיִּבּוֹל	שו' יט, 21
=	תִּבְאֵנָה ³³⁰	תִּבְאֵינָה	שמא' י, 7
=	וַיֵּאָהֱבוּ	וַיֵּאָהֱבוּ	יח, 1
=	וַיּוֹשִׁיבֵנִי ³³²	וַיּוֹשִׁיבֵנִי	מלא' ב, 24
=	וַהֲבֵאתִי ³³³	וַהֲבֵאוֹתִי	יר' לה, 13
=	וַתִּבְאֵנָה ³³⁴	וַתִּבְאוֹיָנָה	אס' ד, 4
=	מַחְצָרִים	מַחְצָצָרִים	דבא' טו, 24
=	מַחְצָרִים	מַחְצָצָרִים	דבב' ה, 12
=	לְמַחְצָרִים	לְמַחְצָצָרִים	ה, 13
=	מַחְצָרִים	מַחְצָצָרִים	ז, 6
=	מַחְצָרִים	מַחְצָצָרִים	יג, 14
=	מַחְצָרִים	מַחְצָצָרִים	כט, 28

F. VARIATIONS IN AGREEMENT.

LIST 61

VARIATIONS IN SINGULAR AND PLURAL.

	קרי	כתיב	
=	דְּבָרְךָ ³³⁶ (מד, שפל)	דְּבָרִיךָ (י)	שו' יג, 17
ק?	אִיבְךָ ³³⁷ (שפלי)	אִיבִיךָ	שמא' כד, 5
=	דְּמַךְ ³³⁸	דְּמִיךָ	שמב' א, 16

קרי		כחיב	
ק?	נפוצח ³³⁹ (של)	יח, 8	נפוצות (י?)
ק	לנ ³⁴⁰ (שפלי)	כא, 4	לי
=	עבדך ³⁴¹ (שפלי)	מלא' א, 27	עבדיך
=	דברך ³³⁶ (שפ)	ח, 26	דבריך (לי)
?=	ובחטאת ³⁴²	טז, 26	ובחטאתיו (שפלי)
=	ובדברך ³³⁶ (פלי)	יח, 36	ובדבריך
=	דברך ³³⁶ (ספלו?)	כב, 13	דבריך (ש)
=	יד ³⁴³ (שו?)	מלב' יב, 12	יד (ל?)
ק	בן ³⁴⁴ (שליפסת)	כג, 10	בני
כ	דלתך ³⁴⁶ (ש)	יש' כו, 20	דלתך (לפ)
?=	במררצותם ³⁴⁶ (שלופ?)	יר' ח, 6	במררצותם
=	דברך ³³⁶ (שעספלי)	טו, 16	דבריך
=	ובתורתך ³⁴⁷ (עפלי)	לב, 23	ובתורתך (ש)
ק	עניכם ³⁴⁸	יח' ט, 5	עניכם (שפי)
=	מתננותך ³⁴⁹	טז, 20	מתננותך (לפ)
=	תננותך ³⁴⁹ (לי)	טז, 25	תננותך (שפ)
=	אחותיך ³⁵⁰ (שפלי)	טז, 51	אחותך
=	גוייך ³⁵¹	לו, 13	גויך (שלינפ?)
=	וגוייך ³⁵¹	לו, 14	וגויך (שליפ)
=	וגוייך	לו, 15	וגויך (שלי)
=	שבילך ³⁵² (י)	תה' עז, 20	שבילך (שלפ)
=	רגלו	קה, 18	רגליו (שלפי)
=	דברך ³³⁶ (פי)	קה, 28	דבריו (שעל)
=	לדברך ³³⁶ (פי)	קייט, 147	לדבריך (שסל)
=	ומדברך ³³⁶ (פי)	קייט, 161	ומדבריך (של)
כ?	למענותם ³⁵³ (פי)	קכט, 3	למענותם (ושל?)
=	וגדולתך ³⁵⁴ (שתפלי)	קמה, 6	וגדולתך (ע)
=	ידיך ³⁵⁵ (שי)	מש' ג, 27	ידיך (פ)
כ	תועבת ³⁵⁶ (שס)	ו, 16	תועבות (עת)
=	שפת ³⁵⁷	טז, 27	שפתיו (שיל)
=	דרך ³⁵⁸ (לי)	כא, 29	דרךיו (שפ)

קרי	כתיב	
אִי־בָּךְ ³³⁷ (שספ)	אִי־בָּךְ	כד, 17
בְּשֹׁפְתֵי ³⁵⁷ (שפלי)	בְּשֹׁפְתֵי	כו, 24
וּמִרְאֵךְ ³⁵⁹ (ל)	וּמִרְאֵךְ	שיר ב, 14
שִׁמְלַת־יָד ³⁶⁰ (פלי)	שִׁמְלַת־יָד (ש?)	רות ג, 3
עֵינָיו ³⁶¹ (שפי)	עֵינָיו (ל)	קה' ד, 8
רִגְלֶךְ (שפלי)	רִגְלֶךְ	ד, 17
וּבִמְרָאֶה ³⁶⁰ (שפל)	וּבִמְרָאֵי (י?)	יא, 9
בְּנִשְׁמִיהוֹן ³⁶² (שפ)	בְּנִשְׁמִיהוֹן (ולזח)	דנ' ג, 27
נִשְׁמִיהוֹן ³⁶²	נִשְׁמִיהוֹן (ל?)	ג, 28
דְּבָרוֹ ³³⁸	דְּבָרָיו (שתפל)	ט, 12
חֲטָאוֹת ³⁶³ (על)	חֲטָאוֹת (שתפ)	ט, 24
כְּדָבָרֶךָ ³³⁰ (של)	כְּדָבָרֶךָ (פ?)	עז' י, 12
רָאשֵׁי ³⁶⁴ (ל)	רָאשׁ (ש)	נח' יב, 46
יָדְךָ ³⁶⁵ (ושפלי)	יָדֶיךָ	דבב' יח, 33

LIST 62

VARIATIONS IN NUMBER WHERE A CONSTRUCT
RELATION GOVERNS A VERB.

קרי	כתיב	
יְכַסִּימוּ ³⁶⁶ (ושלזפי)	יְכַסּוּמוּ	תה' קמ, 10
אֲשַׁתְּנִי ³⁶⁶ (ושפלז?)	אֲשַׁתְנוּ	דנ' ג, 19

LIST 63

VARIATIONS IN NUMBER BECAUSE OF
DIFFERENT AGREEMENTS.

קרי	כתיב	
וַיֹּאמְרוּ ³⁶⁷	וַיֹּאמְרוּ (שפולז?)	יה' ט, 7
וַיִּבְאוּ ³⁶⁸ (ש ^א עפלי)	וַיִּבְאוּ	מלא' יב, 3
עָלָה ³⁶⁹ (פלי)	עָלָה (ש)	מלב' כד, 10
יְהִי ³⁷⁰	יְהִיָּה (שפניולז?)	יח' לז, 22
וַיְהִיָּה ³⁷¹ (של)	וַיְהִיו (פי)	מז, 12

LIST 64

VARIATIONS IN THE GENDER OF NOUNS.

	קרי	כתיב	
=	בָּאֶחָד ³⁷²	בָּאֶחַת	שֶׁמֶב' יו', 12
ק?	אֶחָת ³⁷³	אֶחָד	כג, 8
ק?	אֶחָד ³⁷⁴	אֶחַת	מלא' יט, 4
כ?	נִפְשָׁה ³⁷⁵ (שלי)	נִפְשׁוּ (פ?)	יר' ב, 24
=	בָּא ³⁷⁶ (לי)	בָּאָה	טו, 9
=	בּוֹ ³⁷⁷	בָּה	יו, 24
=	נִמְצָא ³⁷⁸ (פ)	נִמְצָאָה	מח, 27
?=	אֶךְ בָּע ³⁷⁹	אֶךְ בַּעַת	יח' ז, 2
ק	חֲמֶשֶׁה ³⁸⁰	חֲמֵשׁ	מה, 3
ק?	וְאֶךְ בָּעָה ³⁸¹	וְאֶךְ בַּע (פי)	מש' ל, 18
?=	בָּאֶחַת ³⁸²	בָּאֶחָד	שיר ד, 9
?=	הוּא ³⁸³ (ל?)	הִיא (י)	דבא' כט, 16

LIST 65

VARIATIONS IN GENDER BECAUSE OF
DIFFERENT AGREEMENTS.

	קרי	כתיב	
כ	לְהַשִּׁיבָהּ ³⁸⁴ (מד, שפלי)	לְהַשִּׁיבוּ (ש)	שו' יט, 3
=	הִיא ³⁸⁵ (ש ^B פי)	הוּא (ש ^A ל)	מלא' יז, 15
=	וְהוּא (ש ^B פי)	וְהִיא (ש ^A ל)	יז, 15
=	שִׁמְעָהּ ³⁸⁶ (פ)	שִׁמְעִיו (מד, י)	מלב' כא, 12
כ	בָּם ³⁸⁷ (לי)	בָּה (שפ)	יש' ל, 32
כ	הִיא ³⁸⁸ (תפלי)	הוּא	ל, 33
=	אֶחַת ³⁸⁹ (י?)	אֶחָד (נפל?)	סו, 17
=	הוּא ³⁹⁰ (פ)	הִיא	תה' עג, 16
=	הִיא ³⁹¹ (פי)	הוּא	אי' לא, 11
=	וְהוּא (י)	וְהִיא (פ)	שם
כ	עוֹדִינָהּ ³⁹² (שפל)	עוֹדִינָה (מד, י?)	איכה ד, 17
=	הוּא ³⁹³ (שפסו?)	הִיא	קה' ה, 8

LIST 66

VARIATIONS IN PERSON BECAUSE OF
DIFFERENT AGREEMENTS.

	קרי	כתיב	
כ	עֲבָדְךָ ³⁹⁴ (ל)	עֲבָדוּ (שפי)	שמב' יד, 22
=	עֲצָתִי ³⁹⁵ (שפלי)	עֲצָתוֹ	יש' מו, 11

LIST 67

VARIATIONS IN PERSON, NUMBER AND GENDER,
MAINLY *Rhetorical*.

In this group there are variations, mainly in person but also in gender and number due to rhetorical causes.

- A. The prophet, in the fire of his discourse, imperceptibly passes over from his words to the words of the Deity speaking through him, and speaks of God in the first person.
- B. The prophet draws a picture in which a people is personified, and addresses it in the singular, and then passes from the singular to the plural with great rapidity.
- C. The Psalmist implores God's help for himself (in the singular) or for the group of which he is a member (using the plural).
- D. A few changes in person are purely exegetical.
- E. At times we meet a change from direct to indirect address.
- F. Rarely, the author identifies himself with the subject of his discourse changing from third to first person. See the notes in detail.

	קרי	כתיב	
=	עֲבָדְכֶם ³⁹⁶ (שפי)	עֲבָדְנוּ	יה' ה, 1
כ	בְּעֵינַי ³⁹⁷ (על)	בְּעֵינָו (שתפי)	שמב' יב, 9
#	דָּרְכִי ³⁹⁸ (שפלי)	דָּרְכּוֹ	כב, 33
=	רַגְלִי ³⁹⁹ (שפלי)	רַגְלָיו	כב, 34

	קרי	כתיב	
=	הִבִּיאָ ⁴⁰⁰ (שפל)	הִבִּיאוּ (עתוי?)	יש' טז, 3
=	עָשִׂי (שפל)	עָשׂוּ (?)	שם
=	יִלְדְתָנוּ ⁴⁰¹ (?)	יִלְדְתָנִי (שפל)	יר' ב, 27
=	תִּקְרָאִי (ל)	תִּקְרָאוּ (שפ)	ג, 19
=	תָּשׁוּבִי (ל)	תָּשׁוּבוּ (שפ)	שם
כ	תִּצָּא ⁴⁰² (שפלי)	תִּצָּאִי	ה, 25
כ	תִּלְכוּ (שפלי)	תִּלְכִּי	שם
ק?	וְרָא ⁴⁰³ (פלי)	וְרָאִי (ש)	יג, 20
ק?	שָׂאוּ (פלי)	שָׂאִי (ש)	שם
=	מַעֲלִיכֶם ⁴⁰⁴ (י)	מַעֲלִיָּהֶם	כא, 12
=	דְּבַר ⁴⁰⁵ (שפלי)	דְּבָרִי (ש)	כג, 18
=	הִילִילוּ (פלי)	הִילִילִי (ש)	מח, 20
=	וַיַּעֲקוּ (פלי)	וַיַּעֲקִי (ש)	שם
=	עֲלִיכֶם ⁴⁰⁶ (שלי)	עֲלִיָּהֶם (פ)	מט, 30
=	תִּשְׁמַחוּ ⁴⁰⁷ (שעספלי)	תִּשְׁמַחִי	נ, 11
=	תַּעֲלוּ (שפלי)	תַּעֲלִי	שם
=	תַּפּוּשׁוּ (שפלי)	תַּפּוּשִׁי	שם
=	וְתַצְהִלוּ (שעספלי)	וְתַצְהִלִּי	שם
=	אֶכְלָנִי ^{407a} (שעפלי)	אֶכְלָנוּ	נא, 34
=	הִמָּמְנִי (וש?פלי)	הִמָּמְנוּ	שם
=	הִצִּינִי (שפלי)	הִצִּינּוּ	שם
=	בָּלַעֲנִי (שפלי)	בָּלַעֲנוּ	שם
=	הִדִּיחֲנִי (שפלי)	הִדִּיחֲנוּ	שם
=	חֲתִיתִי (סל)	חֲתִיתוּ (ש ^פ)	יח' לב, 34
ק?	נִוְדִי (שעפלי)	נִוְדוּ	תה' יא, 1
=	חֲסִידְךָ (שלי)	חֲסִידְךָ	טז, 10
=	סָבְבוּנִי ⁴¹⁰ (י)	סָבְבוּנִי (שספל)	יז, 11
=	וַעֲנִי (שפלי)	וַעֲנִנוּ	ס, 7
=	הִרְאִיתָנִי ⁴¹¹ (שתפלי)	הִרְאִיתָנוּ (ע)	עא, 20
=	תַּחֲנִינִי ⁴¹² (שפלי)	תַּחֲנִינוּ	שם
=	תַּעֲלִנִי (שפל)	תַּעֲלָנוּ (י)	שם

	קרי	כתיב	
=	וַעֲנִי ⁴¹² (שפלי)	וַעֲנִי	קח, 7
=	נִפְשָׁן ⁴¹³ (לי)	נִפְשִׁי (שתפ)	אי' לג, 28
=	וַחֲתֹו (י)	וַחֲתִי (שפ)	שם

LIST 68

BIBLICAL ARAMAIC—THIRD PERSON FEMININE
PLURAL OF PERFECT VERBS.

In all these forms, the K uses the masculine form or termination. The Q seems to be more painfully exact in distinguishing the genders in the third person plural. Yet it is likely that this differentiation is not part of the living spoken language. Thus both Biblical and Mishnic Hebrew (the latter in increasing extent) rarely distinguish between masculine and feminine in the plural third person perfect of verbs. In the Mishnah, a common form is used for both genders in the imperfect as well as the perfect (קָטְלוּ, קָטְלוּ), a usage wherein one may discern the influence of the spoken Aramaic as well as the normal process of development, which tends to simplify grammatical structure.

	קרי	כתיב	
ק?	מְנַהֵין ⁴¹⁴	מְנַהֵון	דנ' ב, 33
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	מְנַהֵין ⁴¹⁵	מְנַהֵון	ב, 41
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	מְנַהֵין ⁴¹⁵	מְנַהֵון	ב, 42
ק?	וּמְנַהֵין	וּמְנַהֵון	שם
ק?	יִדְרֵין ⁴¹⁶	יִדְרֵון	ד, 9
ק?	נִפְקָה ⁴¹⁷	נִפְקוּ	ה, 5
ק?	אַתְעַקְרָה ⁴¹⁸ (ת)	אַתְעַקְרוּ	ז, 8
ק?	בִּינִיהֵין ⁴¹⁸	בִּינִיהֵון	שם
ק?	בָּלְהֵין ⁴¹⁹	בָּלְהֵון	ז, 19
ק?	וּנְפִלָה ⁴¹⁸	וּנְפִלוּ	ז, 20

LIST 69

SYNTAX OF NUMERALS.

The KQ fluctuate between the singular and plural, the construct and the absolute. The notes will make plain the grounds for the varying usages and will illustrate them by parallels.

	קרי	כתיב	
=	שָׁנִים ⁴²⁰	שָׁנָה	מלב' ח, 17
=	שָׁנִי ⁴²¹	שָׁנִים	יז, 16
=	עֲשָׂרֶת ⁴²²	עֲשָׂרָה	כד, 14
=	אַמּוֹת ⁴²⁰	אַמָּה	כה, 17
=	בְּשָׁנָה ⁴²³	בְּשָׁנָה	כח, 1
=	בְּשָׁנָה ⁴²³	בְּשָׁנָה	לב, 1

G. VARIATIONS IN THE USE OF PARTICLES.

LIST 70

USE OR OMISSION OF THE PARTICLES BETH, MEM, AND HE.

	קרי	כתיב	
=	הַגָּנָה ⁴²⁴	הֶגֶן	שמא' ט, 26
=	בְּתַחֲלַת (?)	תַּחֲלַת	שמב' כא, 9
=	וּמִסְפָּרֵינוּם ⁴²⁵ (פלי)	וּסְפָרֵנוּם (מד, ש)	מלב' יז, 24
=	בֵּית	בְּבֵית (ש?)	כב, 5
=	בֵּית	בְּבֵית	יר' נב, 11
=	וְתַרְבִּית ⁴²⁶ (ש?)	וּבְתַרְבִּית	מש' כח, 8

LIST 71

INTERCHANGES BETWEEN BETH, KAPH, AND MEM.

	קרי	כתיב	
=	מֵאָדָם ⁴²⁷ (שספלי)	בְּאָדָם	יה' ג, 16
=	בְּעֵלוֹת ⁴²⁸	בְּעֵלוֹת	ד, 18
=	בְּשִׁמְעָכֶם ⁴²⁸	בְּשִׁמְעָכֶם (שי)	ו, 5
=	בְּעֵבֶר ⁴²⁹ (שפ?)	מֵעֵבֶר	כב, 7

	קרי	כחיב	
=	בָּעֶבֶר ⁴²⁹ (ש?)	בָּעֶבֶר	כד, 15
=	בָּעֲלוֹת ⁴²⁸	בָּעֲלוֹת	ש' יט, 25
=	בִּשְׁמַעוֹ ⁴²⁸	בִּשְׁמַעוֹ	שמא' יא, 6
=	בָּחַם ⁴²⁸ (ל)	בָּחַם (י)	יא, 9
=	בִּשְׁמַעְךָ ⁴²⁸ (י)	בִּשְׁמַעְךָ (ש?)	שמב' ה, 24
=	מִיָּמִין ⁴³⁰ (עפי)	בִּיָּמִין (ש?)	מלב' יב, 10
ק	מִמֶּלֶךְ ⁴³¹ (שלי)	בִּמֶלֶךְ (פ)	כג, 33
=	בְּאֶמְרָם ⁴²⁸	בְּאֶמְרָם (וי?)	אס' ג, 4

LIST 72

ASYNDETON.

	קרי	כחיב	
=	וְתַחַת (לפי)	תַּחַת	יש' נה, 13
=	תִּקְעוּ (שי)	וְתִקְעוּ (ל)	יר' ד, 5
=	יִזְרְה (שפלי)	וְיִזְרְה	ה, 24
כ?	וְשִׁית ⁴³³ (ש)	יִשִּׁית	יג, 16
=	וְדוֹר ⁴³⁴ (שול?)	דוֹר	מש' כז, 24
=	וְעַד ⁴³⁵ (מד, פי)	עַד	אי' ב, 7
כ	וְלֹא ⁴³⁶ (פלי)	לֹא (ש)	איכה ב, 2
ק	כֹּל ⁴³⁶ (שי)	וְכֹל (פול?)	ד, 12
כ	וְזִקְנִים ⁴³⁶ (פלי)	זִקְנִים (ש)	ד, 16
כ	וְאִין ⁴³⁶	אִין (שוספ?)	ה, 3
כ	וְלֹא ⁴³⁶ (פי)	לֹא (של)	ה, 5
ק	וְאִינָם ⁴³⁶ (שפלי)	אִינָם (ש ^B)	ה, 7
ק	וְאִנְחָנוּ ⁴³⁶ (פלי)	אִנְחָנוּ (ש)	שם
=	וְדִי (שפל)	דִּי (ת)	דנ' ב, 43
=	וְהִשְׁעָנוּ (שח?) (ל)	וְהִשְׁעָנוּ (פ)	ט, 5

LIST 73

USE OR OMISSION OF VAV CONSECUTIVE.

In practically all cases, the variation is one between Yod (construed as the prefix of the third person in the imperfect)

and Vav (taken as the Vav consecutive). We endeavor in each instance to select the preferable form from which the variant was derived by a textual error.

קרי	כתיב	
וּבָא ⁴³⁷ (ש ^A לִי) כ	יָבֹא (ש ^B תפ)	שו' ו, 5
= וְחֲנִי יְחֲנִי 22	יְחֲנִי	שִׁמְב' יב, 22
= הָעֵבִיר ^{437a} (לִי) =	וַיַּעֲבִירוּ (וּשְׁפִּי?) 41	יט, 41
= יִשְׁאַנְךָ ^{437b} (ש ^B פֶּל) =	וְשָׁאֵן (שִׁי) 29	יש' ה, 29
= וּפָצָח ⁴³⁸ (ע) =	יִפְצָחוּ (וּשְׁפִּי?) 13	מט, 13
כ וְאָבִיר ⁴³⁹	יֹאבִדוּ (שִׁפִּלִי) 21	יר' ו, 21
?= וְחִיָּה ⁴⁴⁰ (י)	יְחִיָּה 9	כא, 9
?= וְחִיָּה (עִי)	יְחִיָּה (שִׁי) 2	לח, 2
ק? וְלָבֶשׁוּ ⁴⁴¹ (שִׁפִּלִי)	יִלְבְּשׁוּ 14	יח' מב, 14
= וְהִיָּה (ש ^B פִּי)	יְהִיָּה (שִׁל) 5	מה, 5
כ? יַעֲשׂוּ ⁴⁴¹ (לִי)	וְעָשׂוּ (שִׁפ) 15	מו, 15
= וְעָמְדוּ ⁴⁴² (שִׁפ)	יַעֲמְדוּ 10	מז, 10
= וְכָשַׁל ⁴⁴³ (שִׁל)	יִכְשֹׁלוּ (פִּי) 3	נחום ג, 3
= וְאָשַׁר ⁴⁴³ (שׁוֹפֵלִי?)	יֹאשֶׁר 3	תה' מא, 3
= יִצְפֹּן ⁴⁴³ (לִי)	וְצָפֹן (ש ^B פֶּל) 7	מש' ב, 7
ק יִשְׁדֹּם ⁴⁴⁴ (תֵּל)	וְשָׁדֵם (י) 3	יא, 3
= וּבָא ⁴⁴⁵ (פִּי)	יָבֹא (לִי) 17	יח, 17
= וְשָׂאֵל ⁴⁴⁵ (שִׁפִּי)	יִשְׂאֵל (לִי) 4	כ, 4
= וְרָם ⁴⁴³ (שִׁתְּפֵל)	יָרוּם 12	דנ' יא, 12

LIST 74

INTERCHANGES BETWEEN VAV CONSEC. AND WEAK VAV.

קרי	כתיב	
= וְהִיוּ	וַיְהִיו 29	יה' יט, 29
= וַיְהִיו ⁴⁴⁶	וְהִיוּ 23	יר' יח, 23
ק וַיִּסְתַּר ⁴⁴⁷	וַיִּסְתַּר 3	מש' כב, 3

LIST 75

SYNTAX OF VAV OF INTRODUCTION.

On this Vav see BDB p. 254b. A clause of condition is often followed by a predicate, which is introduced by a Vav. Thus Hos 11:1 **וְאֶהְיֶה לְיִשְׂרָאֵל כִּי נָעַר** "when Israel was a boy, then I loved him." Or the Vav of introduction may come with no verb, as e. g. Gen 40:9 **וְהִנֵּה** or Pro 10:24 **וְאִין סוֹפָה** **רָשָׁע**. The more normal construction occurs in Gen 19:15 and Is 6:1.

	קרי	כתיב	
=	וְרָאָתָה	וְרָאָתָה	מַלְב' יא, 1
=	וְיֹצִיאֻ	וְיֹצִיאֻ	יִר' ח, 1

LIST 76

THE USE OF **כִּי אִם**, K; **כִּי** IN Q.

This group contains two uses of **כִּי אִם** or **כִּי**. The first use is in the meaning "but rather"; see BDB p. 475, 2b. Here **כִּי**, with or without **אִם**, is permissible, cf. Gen 32:29 **כִּי אִם יִשְׂרָאֵל** by the side of Gen 17:15 **כִּי שָׂרָה שָׂמָה**. The second use is as an intensive in oaths in introducing the fact sworn to: "that." See BDB p. 475, 2c. Here, too, both the K and the Q are possible.

	קרי	כתיב	
=	כִּי	כִּי אִם	שַׁמְב' יג, 13
=	כִּי	כִּי אִם	טו, 21
=	כִּי	כִּי אִם	יִר' לט, 12
=	כִּי	כִּי אִם	רות ג, 12

LIST 77

USE OR OMISSION OF THE DEFINITE ARTICLE.

	קרי	כתיב	
ק?	השֶׁלֶל ⁴⁴⁹ (שי)	שֶׁלֶל	שמא' יד, 32
=	האֶחָד ⁴⁵⁰ (ש)	אֶחָד	מלא' ד, 7
ק?	השֶׁבֶכָה ⁴⁵¹	שֶׁבֶכָה	ז, 20
ק?	המֶלֶךְ ⁴⁵¹ (ש)	מֶלֶךְ	טו, 18
כ?	סִפְרִים ⁴⁵²	הסִפְרִים (ש)	כא, 8
=	המִזְמֹן ⁴⁵³	ההמִזְמֹן (ש ^{B.A})	מלב' ז, 13
ק?	המֶלֶךְ ⁴⁵¹ (ש)	מֶלֶךְ	יא, 20
=	מֶלַח ⁴⁵⁴ (שפי)	המֶלַח (ס)	יד, 7
ק?	המֶלֶךְ ⁴⁵¹ (ש)	מֶלֶךְ	טו, 25
=	סִפְרִים ⁴⁵⁵ (ש)	הסִפְרִים	יש' כט, 11
=	והכֶּרֶם ⁴⁵⁶ (ש)	וְכֶרֶם	לב, 15
ק?	הָעָם ⁴⁵⁷	עָם	יר' יז, 19
ק	סְחָבוֹת (שי)	הסְחָבוֹת	לח, 11
ק	הַדָּבָר (ש?)	דָּבָר	מ, 3
ק?	המֶלְכִים ⁴⁵¹ (ש?)	מֶלְכִים	נב, 32
ק	הַרְשָׁע ⁴⁵²	רְשָׁע	יח' יח, 20
=	הָעַמִּים (ש ^B)	עַמִּים (ש ^A)	איכה א, 18
=	בָּשָׂרָא ⁴⁵⁸ (שפלי)	בָּשָׂהָרָא (ס)	קה' י, 3
כ?	בְּנֵי־אָדָם ⁴⁵⁹ (ח)	הבְּנֵי־אָדָם (ש ^B)	י, 20

LIST 78

Qere vela Kethib.

Not all forms of Qere vela Kethib are here listed; merely those not susceptible of other classification.

	קרי	כתיב	
=	בְּנֵי־אָדָם ⁴⁶⁰ (שי)	—	שו' כ, 13
=	פְּרַת ⁴⁶¹ (שפלי)	—	שמב' ח, 3
=	אִישׁ ⁴⁶² (פי)	(ושל?) —	טז, 23

קרי		כתיב	
ק	בן ⁴⁶³	—	יח, 20
=	צבאות ⁴⁶⁴ (שפלי)	—	מלב' יט, 31
=	בני ⁴⁶⁵ (שפלי)	—	יט, 37
=	באים ⁴⁶⁶ (שפלי)	—	יר' לא, 38
=	לה ⁴⁶⁷ (שפי)	—	נ, 29
=	אלי (פי)	(של) —	רות ג, 5
=	אלי (שי)	(ל) —	ג, 17

LIST 79

Kethib, vela Qere, DUE TO DITTOGRAPHY.

See the preceding introduction. Only the examples of ditto-graphy are here included. That these too are not corrections will become evident from the notes to the passages.

קרי		כתיב	
ק	אם ⁴⁶⁸ (שפלי) —	יִדְרֹךְ	יר' נא, 3
ק	אם ⁴⁶⁸ (שפלי) —	חֲמֹשׁ	יח' מח, 16

H. UNCLASSIFIED KQ.

In these examples the variations are not susceptible to classification. We have therefore catalogued them according to their relative value.

LIST 80

K PREFERABLE TO Q.

קרי		כתיב	
כ	בא נד ⁴⁶⁹ (עסתפאיק)	בְּנֹד (של)	בר' ל, 11
כ	המלכים ⁴⁷⁰ (שפלי)	הַמִּלְאָכִים	שמב' יא, 1
כ	בערבות ⁴⁷¹ (שלים)	בַּעֲרֹת	טו, 28
כ	כה ⁴⁷² (שיןל?)	כי (ת)	טז, 10
כ	כי ⁴⁷² (שפיןל?)	וְכִי	שם
כ	בעיני ⁴⁷³ (י)	בְּעֵינֵי	טז, 12

קרי	כתיב	
כ	בְּנִפְשׁוֹ (ש)	יח, 13
כ	לְאֶהָלוֹ (ושל?)	יח, 17
כ	בְּרִי	כ, 23
כ	מִדִּין	כא, 20
כ	וַיִּהְיֶם (שפיל?)	כב, 15
כ	מִנְדִּיל (שפול?)	כב, 51
כ	הַשְּׁלִשִׁי (ופי?)	כג, 18
כ	רְנָלוֹ (שפלי)	מלא' ה, 17
כ?	הָאֶהָל	ז, 45
כ	תִּמָּר	ט, 18
כ	וּקְדָשׁוֹ (שפלי)	טו, 15
כ	לְאֶהָלוֹ (ושל?)	מלב' יד, 12
כ	וְאֶרְוִמִּים (פי)	טז, 6
כ	נִבְיָאוֹ (שפלי)	יז, 13
כ?	וּלְנָבִים (ש ^{B.A.})	כה, 12
כ	בְּמִי	יש' כה, 10
כ	מִי אֲתִי (ושל?)	מד, 24
כ	אֶעְבֹּד (שפל)	יר' ב, 20
כ	אֲחֻלָּה	ד, 19
כ	מוֹנִים (ש ^B)	ה, 8
כ?	שְׂרוֹתָךְ	טו, 11
כ	יָרָא (שפל)	יז, 8
כ	הוֹדִיעַ	כט, 23
כ?	וְאֶשֶׁר (ש)	יח' ג, 15
כ?	סוֹבְאִים (ש ^{A.Q.})	כג, 42
כ	רְבוֹ (ש)	הו' ח, 12
כ	וְאֶעֱשֶׂר (ושל?)	זכ' יא, 5
כ	יִקְפְּאוֹן	יד, 6
כ	וְדָכָה (עס)	תה' י, 10
כ	נִפְשׁוֹ (ש ^B פלי)	כד, 4
כ	מִיֻּרְדִי (שתפל)	ל, 4
כ		

כתיב		קרי	
נמ, 11	חֲסָדוֹ (שלפ)	חֲסָדִי ⁵⁰³ (י)	כ
קלט, 16	וְלֹא (מד, שפלי, עסת) וְלֹא ⁵⁰⁴		כ
מש' יז, 27	וְקָר (שפ)	יְקָר ⁵⁰⁵ (לי)	כ
כ, 16	נִכְרִים (ל)	נִכְרִיהֶ ⁵⁰⁶ (תפי)	כ
כב, 20	שְׁלֹשׁוֹם	שְׁלֹשִׁים ⁵⁰⁷ (שפלי)	כ?
כג, 5	וְעוֹף	יְעוֹף ⁵⁰⁸ (שפליעסת)	כ
כו, 2	לֹא (שניפ?)	לֹא ⁵⁰⁹ (ל)	כ
לא, 4	אִו	אִו ⁵¹⁰ (ל)	כ
אי' ט, 30	בְּמוֹ (ש)	בְּמִי ⁵¹¹ (פלי)	כ
י, 20	יְחַדֵּל (ל)	וְיַחַדֵּל ⁵¹² (ושפ?)	כ
שם	יָשִׁית	וְיָשִׁית ⁵¹² (ושפ?)	כ
יט, 29	שָׁדִין (שפלעסתוי?)	שָׁדוֹן ⁵¹³	כ
ל, 22	תִּשְׁוֶה (פי)	תִּשְׁוֶה ⁵¹⁴ (שת)	כ
לג, 19	וְרִיב	וְרוֹב ⁵¹⁵ (מד, שפלית)	כ
לט, 12	יָשׁוּב	יָשִׁיב ⁵¹⁶ (שלים)	כ
מא, 4	לֹא (מד, שפיתול?)	לֹא ⁵¹⁷ (ל?)	כ
דנ' ב, 39	אָרַעַא	אָרַע ⁵¹⁸	כ
ד, 5	אֲחֵרִין	אֲחֵרִין ⁵¹⁹	כ
ד, 19	רְבִית	רְבִית ⁵²⁰ (וש[פת])	כ
דבא' ו, 11	בְּנוֹ (י)	בְּנִי ⁵²¹ (של)	כ
יב, 18	הַשְּׁלֹשִׁים (שלפ)	הַשְּׁלִישִׁים ⁵²¹ (י?)	כ
רבב' ח, 10	הַנְּצִיבִים (שפי)	הַנְּצָבִים ⁵²² (פ)	כ
כד, 27	וְרַב (ל)	יְרַב ⁵²³ (י?)	כ
לד, 9	וְיִשְׁבִּי	וְיִשְׁבֵּן ⁵²⁴	כ

LIST 81

Q EQUAL IN VALUE TO K.

כתיב		קרי	
שמ' כא, 8	לֹא (עסתפ)	לֹא ⁵²⁵ (שלאי)	=
יה' ח, 12	לָעִיר (שפל)	לָעִי ⁵²⁵ (י)	=
ח, 16	בָּעִיר (י)	בָּעִי ⁵²⁶ (שפי)	=

קרי	כתיב	
= כְּטוֹב ^{526a}	כִּי טוֹב	שׁו' טז, 25
= וְלִי ⁵²⁷ (לִי)	וְלֹא (וְשִׁפְסֵם)	שְׁמֹא' ב, 3
= מִמַּעַרְכוֹת ⁵²⁸ (פְּלִית)	מִמַּעַרְוֹת	יז, 23
= לֹא ⁵²⁹ (שְׁפִלִי)	לוֹ	כ, 2
= יַעֲשֶׂה ⁵²⁹ (שְׁפִלִי)	עָשָׂה	שֵׁם
= יִשְׁרָאֵל ⁵³⁰ (וְשִׁלִּיז)	בִּי־יִשְׂרָאֵל	שִׁמְב' י, 9
= וַתִּקְרָא ⁵³¹ (פִּי)	וַיִּקְרָא	יב, 24
= בְּמִלְכָּן ⁵³² (שְׁפִי)	בְּמִלְכָּן	יב, 31
= נִשְׂאֵי ⁵³³ (שְׁפִלִי)	נִשְׂאֵי	כג, 37
= אֱלֹהִים (שֵׁל)	אֱלֹהֵיךְ (פ)	מִלֵּא' א, 47
= _____ ⁵³⁴	נָא	מִלְב' ה, 18
= לִי ⁵³⁵ (שֵׁלִי)	לֹא	ח, 10
= וַיָּבֹא ⁵³⁶ (שְׁפִי)	וַיָּבֹאוּ (ל)	יד, 13
= וַיִּצְנֶה ⁵³⁷ (וְשִׁפְלִיז)	וַיִּצְנֶהוּ	טז, 15
= וַיִּדַּח ⁵³⁸	וַיִּדָּא	יז, 21
= חָצַר ⁵³⁹ (שְׁפִלִי)	הָעִיר	כ, 4
= בְּבִיר ⁵⁴⁰ (י)	בְּאֶבֶיר (ל)	י' י, 13
= בֵּת ⁵⁴¹ (שְׁפֵל)	בֵּית (י)	י, 32
= וּמָרַק ⁵⁴² (שֵׁלִי)	וּפָרַק	סה, 4
= כָּכָל אֲשֶׁר	כְּאֲשֶׁר (שְׁפִלִי)	יח' ט, 11
= בֵּית יְהוּדָה (פְּלִיש)	בְּנֵי יְהוּדָה	צפ' ב, 7
= הוֹלֵךְ (שְׁפִלִי)	הִלּוּךְ	מש' יג, 20
= יַחֲכֶם (שְׁפִלִי)	וַחֲכֶם	שֵׁם
= יָבִין	יָכִין (שְׁפִלִיעֵם)	כא, 29
= וַיּוֹלֶד ⁵⁴³ (וְשִׁפְלִיז)	יּוֹלָד	כג, 24
= יִשְׁמַח ⁵⁴³ (וְשִׁפְלִיז)	וַיִּשְׁמַח	שֵׁם
= לִי ⁵⁴⁴ (עֲפִלִּי)	לֹא (שִׁז)	אי' יג, 15
= שְׁשֻׁמִּים ⁵⁴⁵ (מִד, ל)	שִׁשְׁשֻׁמִּים	איכה ה, 18
= שְׁתַּקִּיף ⁵⁴⁶ (שְׁפִלִי)	שִׁתַּקִּיף	קה' ו, 10
= פִּשְׁרָה (פ)	פִּשְׁרָא (לֹת)	דנ' ד, 13
= וּפִשְׁרָה (פֹת)	וּפִשְׁרָא	ד, 16

	קרי	כתיב	
=	וַיֵּשֶׁם ⁵⁴⁷	וַיָּשֶׁב (ושפלת?)	יא, 18
=	הַשְּׁלִישִׁים	הַשְּׁלוֹשִׁים (שפל)	דבא' יא, 11
=	בְּנֵי (לי)	בְּנוֹ (ש)	כב, 7
=	וַיִּכָּן ⁵⁴⁸ (פי)	וַיִּכָּן (של)	דבב' לג, 16

LIST 82

Q PREFERABLE TO K.

	קרי	כתיב	
ק	לוֹ (שפלאי)	לֹא	וי' יא, 21
ק	יִקְרָחוּ (שפלאי)	יִקְרָחָה	כא, 5
ק	מִצּוֹתֵי (שפלאי)	מִצּוֹמוֹ	דב' ה, 10
ק	וַיֹּאמְרוּ ⁵⁴⁹ (פלי)	וַיֹּאמְרוּ (ש)	יה' ו, 7
ק	הַגְּדוֹל (שפלי)	הַגְּבוֹל	טו, 47
ק	תּוֹצְאוֹת ⁵⁵⁰ (פלי)	תּוֹצְאוֹתֵיו	יח, 19
ק	לִי (שפלי)	לָהּ	שור' טז, 18
ק	יִדְמָה ^{550a} (פ)	יִדְ	שמא' ד, 13
ק	וַתֹּאמְרָה (פליע)	וַתֹּאמְרָה (ש)	יד, 27
ק	וַיַּעֲמֵם ⁵⁵¹ (ושסתי?)	וַיַּעֲשֵׂשׂ	יד, 32
ק	וַיֹּאמֶר (שפלי)	וַיֹּאמְרוּ	טו, 16
ק	וַעֲץ (שפלי)	וַחֵץ	יז, 7
ק	אֲזַנִּי (שפלי)	אֲזֹנוֹ	כב, 17
ק	חֲנִית	חֲחִנִּית	כו, 22
ק	הַיָּרֵד ⁵⁵² (שפלי)	הַיָּרֵד	ל, 24
ק	וַאֲמַר (שפלי)	וַיֹּאמֶר (?)	שמב' א, 8
ק	וְהִצִּיתוּהָ (שופלי?)	וְהוֹצִיתִיהָ	יד, 30
ק	וְהִלָּחֶם (שופלי?)	וְהִלָּחֶם	טז, 2
ק	לוֹ (שפלי)	לֹא	טז, 18
ק	הַיָּרֵד ⁵⁵⁰ (שפי)	בַּיָּרֵד	יט, 32
ק	שִׁבְעָתָם (שפלי)	שִׁבְעָתִים	כא, 9
ק	שְׁלֹשָׁה (שפלי)	שְׁלֹשִׁים	כג, 13

קרי	כתיב
ק	כג, 20 חי
ק	מלא' ז, 36 ומסגרתיה
ק	יב, 21 ויבאו
ק	יב, 33 מלבד
ק	מלב' ט, 33 שמטוהו
ק	טז, 17 ואת
ק	יט, 23 ברכב
ק?	יש' מט, 5 לא (שסתפל)
ק	נב, 2 התפתחו
ק	ס, 21 מטעו
ק?	סג, 9 לא (שפלי)
ק	יר' ב, 25 וגורגד
ק	כה, 7 הכעסוני
ק	לא, 40 השדמות (ש)
ק?	לח, 16 את
ק	מב, 20 התעתים
ק	מג, 11 וקאה
ק	מט, 36 עולם
ק	ג, 6 שובבים
ק	נב, 21 קומה
ק	יח' א, 8 וידו
ק	ט, 5 על
ק	כה, 7 לבג
ק	כט, 7 בבקד
ק	מד, 24 לשפט (ושל?)
ק	שם ושפטוהו (ל?)
ק	מו, 9 יצאו
ק?	הו' י, 10 עינתם (י)
ק?	עמ' ח, 8 ונשקה
ק	זכ' ד, 2 ויאמר
ק	חיל
ק	מסגרתיה (שפי)
ק	ויבאו ⁵⁵² (שפלי)
ק	מלבד (שפלי)
ק	שמטוהו (שפליע)
ק	את (שפי)
ק	ברב (שפלי)
ק?	לא ⁵⁵⁴ (עי)
ק	התפתחי (שעסתוליו)
ק	מטעי (עסתפלי)
ק?	לא ⁵⁵⁵
ק	וגורגד
ק	הכעיסני
ק	השדמות
ק?	— ⁵⁵⁶ (ושל?)
ק	התעתים
ק	וקא (פי)
ק	עולם (שעספלי)
ק	שובבים (מד, שספלי)
ק	קומח
ק	וירי (שפלי)
ק	אל (שפלי)
ק	לבג ⁵⁵⁷ (שלית)
ק	בבקד (ושפלי?)
ק	לשפט ⁵⁵⁸ (פי)
ק	ושפטוהו (שפי)
ק	יצא (מד, שפלי)
ק?	עונתם ⁵⁵⁹ (שלפ)
ק?	ונשקה ⁵⁶⁰ (שסתפוליו?)
ק	ויאמר (שפלי)

קרי	כתיב	
ק ישיא מנות (שעספלי)	ישימות	תה' נה, 16
ק ולו (עפי)	ולא (שסל)	ק, 3
ק כחי ^{561א} (ספי)	כחו (של)	קב, 24
ק אהבי (שפלי)	אהביה	מש' ח, 17
ק ופי ⁵⁶² (שפלי)	ופני	טו, 14
ק גרל ⁵⁶³ (שפלי)	גרל	יט, 19
ק תצרנה (שפלי)	תצרנה (ס)	כג, 26
ק ושובו (שפילז)	ושבי	אי' ו, 20
ק ובתבונתו (מר, ושפליז)	ובתובנתו	כו, 12
ק? יתרי ⁵⁶⁵ (שפי)	יתרו (ל)	ל, 11
ק קנית (שלי)	קניתי	רות ד, 5
ק יחבר ⁵⁶⁶ (שפלי)	יבחר	קה' ט, 4
ק ידמק ⁵⁶⁷ (ושלפ)	ידחק	יב, 6
ק ובמלאות ⁵⁶⁸	ובמלואת	אס' א, 5
ק שלו	שלה	דנ' ג, 29
ק מטת	מטית	ד, 21
ק תכול	(פעמים) תוכל	ה, 16
ק? אלפי ⁵⁶⁹	אלפים	ז, 10
ק ויתגרה (שלת)	ויתגרו (פ)	יא, 10
ק ולו (שפ)	ולא	עז' ד, 2
ק אךבניא	ארכני	ד, 9
ק ואצנה ⁵⁷⁰ (פ)	ואוצאה (שולז)	ח, 17
ק עילם	עולם	י, 2
ק ויעמיד ⁵⁷¹ (ל)	ויעמידו (שפ)	נח' ג, 15
ק ואמר (שפל)	ויאמר	ה, 9
ק ואמר (שפל)	ויאמר	ז, 3
ק חסד (של)	וחסד	ט, 17
ק בת (שלי)	בן	דבב' יא, 18
ק ומיציאי	ומיציאו	לב, 21
ק מןבחותם (י)	מןבחותים	לד, 5
ק המקבנים	המבונים	לה. 3

LIST 83

K AND Q BOTH UNSATISFACTORY.

	קרי	כחיב	
#	לֹא ⁵⁷² (שפאי)	לֹא	וּיק' כה, 30
#	כָּל־בִּי ⁵⁷³ (שפלי)	כָּל־בּו	שמא' כה, 3
#	וְתַבַּחַת ⁵⁷⁴	וְתַבַּחְתִּי	כה, 34
#	שָׁנָא ⁵⁷⁵ (י)	שָׁנָאו	שמב' ה, 8
#	מִהֶרְבֵּית ⁵⁷⁶	מִהֶרְבִּית	יד, 11
#	יָשׁוּב ⁵⁷⁴	יָשִׁיב	טו, 8
#	אִישׁ ⁵⁷⁵ (שפלי)	אִשָּׁר	כג, 21
#	וַיִּבּוּ ⁵⁷⁵ (י)	וַיְבוּ (שפ)	מלב' ג, 24
?#	לֹא ⁵⁷⁷ (פי)	לֹא (ל)	יש' ט, 2
#	לְמַרְבָּה ⁵⁷⁸ (שע)	לֶם רְבָה	ט, 6
#	בִּי ⁵⁷⁸	בָּה (פ)	יח' יד, 4
#	עֲתָה ⁵⁷⁸ (לי)	עַת (וסת?)	כג, 43
#	יָנּוּ	יָנָה	שם
#	הָאִתּוֹן ⁵⁷⁹	הִיאָתוֹן	מ, 15
#	לְמוֹל ⁵⁸⁰ (וש?) (ל)	לְמוֹאֵל	נח' יב, 38
#	בְּנִימָן ⁵⁸¹ (לי)	בְּנִימִין (פ)	דבא' ט, 4

LIST 84

K PLUS Q EQUALS TEXT.

In these examples, which are unusually difficult, a solution is available if we combine the K and the Q to form the reading. It would seem that of two similar words, one set of manuscripts preserved one, from which our K is derived; while another group of codices is responsible for the preservation of the other, from which our Q is descended.

הטכסט המקורי		קרי	כתיב	
לֹא לֹא	#	לֹא (פ)	לֹא (פי)	שמא' ב, 16
עֲשֵׂה עֲשֵׂה ⁵⁸²	#	עֲשֵׂה (שפלי)	עֲשֵׂה	מלא' כב, 49
מֵאוֹת מֵאוֹת ⁵⁸³	#	מֵאוֹת (שפלי)	מֵאוֹת	יח' מב, 16
לֹא לֹא ⁵⁸⁴	#	לֹא (שסתפלי)	לֹא (שסתפלי)	מש' יט, 7
וְלֹא שֵׁם לֹא	#	וְלֹא (שפלי)	וְלֹא	דבא' יא, 20

LIST 85

UNCLASSIFIED PROPER NAMES.

קרי	כתיב	
וּמַחֲיָאֵל (פל)	וּמַחֲיָאֵל	ברכ' ד, 18
יִשְׁכָּר ⁵⁸⁵	וְעוֹד יִשְׁכָּר	ל, 18 וְעוֹד
הַעֲמוֹנָה ⁵⁸⁵ (לי)	הַעֲמוֹנִי (ש)	יה' יח, 24
וְשִׁחְצִימָה ⁵⁸⁵ (שפלי)	וְשִׁחְצוּמָה	יט, 22
גּוֹלָן ⁵⁸⁵ (שפלי)	גּוֹלֹן	כ, 8
גּוֹלָן ⁵⁸⁵ (שפלי)	גּוֹלֹן	כא, 27
בְּצַעֲנִים ⁵⁸⁶ (א)	בְּצַעֲנִים (ש ^ב תפל)	ש' ד, 11
בְּנֵי־חֵט ⁵⁸⁶ (ל)	בְּנֵי־חֵט (שפס)	שמא' יט, 18
בְּנֵי־חֵט	בְּנֵי־חֵט	יט, 19
בְּנֵי־חֵט	בְּנֵי־חֵט	יט, 22
בְּנֵי־חֵט	בְּנֵי־חֵט	יט, 23
בְּנֵי־חֵט	בְּנֵי־חֵט	שם
מְנֵי־חֵט	מְנֵי־חֵט	כ, 1
וְהַנְּרִי ⁵⁸⁷ (שעלי)	וְהַנְּרִי	כז, 8
עַמִּיהוּד ⁵⁸⁸ (שפלי)	עַמִּיחור	שמב' יג, 37
וּשְׂנָא ⁵⁸⁹ (לי)	וּשְׂנָא	כ, 25
וְיִשְׁבִּי (שלי)	וְיִשְׁבֹּ	כא, 16
שְׁמַעַא (פלי)	שְׁמַעִי (ש)	כא, 21
הַעֲצִנִי (ש)	הַעֲצִנֹ	כג, 8
דְּרֹ (ש ^ב לפ)	דְּרִי (ש ^ב)	כג, 9
חֲצָרִי (שפלי)	חֲצָרֹ	כג. 35

	קרי	כתיב	
? #	הֶאֱרֹנָה ⁵⁹⁰	הֶאֱרֹנָה	כד, 16
? #	אֶרֶנָה	אֶרֶנָה	כד, 18
ק	שִׁישֶׁק (פלי)	שׁוּשֶׁק (ש ^B)	מלא' יד, 25
=	אֶמְנָה ⁵⁹¹ (פי)	אֶבְנָה (של)	מלב' ה, 12
=	סַפְרָנִים ⁵⁹² (שפלי)	סַפְרָים (ש ^B)	יו, 31
=	תַּחֲפָנְחָס ⁵⁹³ (י)	תַּחֲפָנָס (שפל)	יר' ב, 16
=	מִיכָה ⁵⁹⁴ (פי)	מִיכָה (ש)	כו, 18
?=	עִיפִי (פי)	עוֹפִי (שעל)	מ, 8
?=	בְּמָהֶם (פילוז)	בְּמוֹהֶם	מא, 17
?=	הִלָּחִיתִי ^{594a} (ש ^A עפלי)	הִלָּחוֹת (ש ^B ס)	מח, 5
=	נְבוּכַדְרֶצָר ⁵⁹⁵ (פי)	נְבוּכַדְרֶצָר (לז)	מט, 28
=	לִידוֹתוֹן ⁵⁹⁶ (י)	לִידִיתוֹן (ושפלזעסת)	תה' לט, 1
=	יְדוֹתוֹן (י)	יְדִיתוֹן (ושעסלז)	עז, 1
?=	מְמוֹכֵן (יל)	מוֹמְכֵן	אס' א, 16
ק?	אֶחָשָׁרֶשׁ (ילז)	אֶחָשָׁרֶשׁ	י, 1
=	נְבוּכַדְרֶצָר ⁵⁹⁶	נְבוּכַדְרֶצָר	עז' ב, 1
?=	שְׁלָמִי ⁵⁹⁷ (ש ^A פ)	שְׁמָלִי (ש ^B ל)	ב, 46
?=	נְפוּסִים (ש ^A פל)	נְפִיסִים (ש ^B)	ב, 50
=	וְנָבוֹד ⁵⁹⁸ (לפ)	וְנָבוֹד (ש ^A)	ח, 14
=	נְרָמוֹת ⁵⁹⁹ (ש ^A ל)	נְרָמוֹת (פ)	י, 29
?=	כְּלוּהוּ (נפלז)	כְּלוּהִי	י, 35
=	וַיַּעֲשֵׂהוּ ⁵⁹⁹ (פל)	וַיַּעֲשֵׂהוּ (ש ^B)	י, 37
=	יְדִי ⁶⁰⁰ (ש ^A)	יְדוֹ (ל)	י, 43
=	נְבִי ⁶⁰¹ (פל)	נְבִי (ש ^B)	נח' ג, 20
=	לְהוֹדִיָּה ⁶⁰² (ש ^A ל)	לְהוֹדִיָּה	ז, 43
?=	נְפִישָׁים ^{602a}	נְפוּשָׁים (שלפ)	ז, 52
כ?	בְּצִלִּית ^{602b}	בְּצִלוֹת (שלפ)	נ, 54
?=	נִבְיָ (ל)	נִבְיָ (ש ^A פ)	י, 20
=	יְדוֹתוֹן ⁶⁰³	יְדִיתוֹן (ושפלז)	יא, 17
?=	וַעֲנִי (פשולז)	וַעֲנוּ	יב, 9
?=	דְּמָלִיכוּ (ל)	לְמָלוּכִי (ש)	יב, 14

קרי	כתיב	
לְעֶדְוָא	לְעֶדְיָא (ש?)	יב, 16
עֲנִית (פלי)	עֲנִית	דבא' א, 46
עֲלָה (לי)	עֲלָה	א, 51
הוֹדִיָּהּ (וש ^A פ? לי)	הוֹדִיָּהּ	ג, 24
וְצִחָר ⁶⁰⁴ (שי)	וְצִחָר	ד, 7
וְתִלּוֹן (ש ^A לי)	וְתִלּוֹן	ד, 20
הַמְעִינִים ⁶⁰⁵ (ושלי?)	הַמְעִינִים (פ)	ד, 41
צוּף (שפלי)	צִיף	ו, 20
יָשׁוּב (ש ^{B.A} ל)	יָשִׁיב	ז, 1
בְּרִיָּת (שפלי)	בְּרִוּוֹת	ז, 31
וְחֻבָּה ⁶⁰⁶ (ש ^A לי)	וְחֻבָּה	ז, 34
הַחֲרִיפִי (ש ^A)	הַחֲרִוּפִי (לי)	יב, 5
חֹרֶם (י)	חִירָם (ושפלי?)	יד, 1
יַעִיר (שפלי)	יַעוֹר	כ, 5
שְׁלֵמִית ⁶⁰⁷ (שלי)	שְׁלֵמוֹת	כג, 9
וְשְׁלֵמִית (לי)	וְשְׁלֵמוֹת (ש)	כו, 25
שְׁרָטִי (ש ^B י)	שְׁטָרִי (ש ^A ל)	כז, 29
חֹרֶם	חִירָם (ושפי?)	דבב' ד, 11
חֹרֶם	חִירָם (ושפלי?)	ט, 10
יַעֲדוּ (י)	יַעֲדִי	ט, 29
עֶפְרָיִם ⁶⁰⁸	עֶפְרוֹן (שפלי)	יג, 19
וְשִׁמְרֵמוֹת (שלי)	וְשִׁמְרֵמוֹת	יז, 18
מִיָּהּ (שי)	מִיָּהּ	יח, 8
יְקָלֶיהָ (י)	יְקִלָּהָ (ש ^A ל)	כו, 3

APPENDIX C

THE CLASSIFICATION OF MADINCHAE KQ.

LIST 3A

מערבאי	קרי	כתיב	
רחמיו (שפלי)	רַחְמִי	רחמו	איכה ג, 22
חסדיו	חֶסֶדִי ⁷⁰⁰	חסדו	איכה ג, 32

LIST 12

עלילותיך	עֲלִילוֹתֶיךָ	עלילותך	צפ' ג, 11
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LIST 15

אמרת	אָמַרְתָּ (שפלי)	אמרתי	יש' נו, 10
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LIST 16

אשכחך	אֶשְׁכַּחְכִּי	אשכחך	תה' קלו, 5
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LIST 17

אהבתי	אָהַבְתָּ	אהבתי	יח' י, 11
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LIST 18

קמה	קָמוּ	קָמָה	שמא' ד, 15
נתפשה	נִתְפָּשׁוּ	נִתְפָּשָׁה	יר' מח, 31
קמהי ⁷⁰¹ (של)	קָמוּ	קָמָה	נ, 6
נתנה	נָתַנוּ	נָתַנָּה	נח' יג, 10

LIST 29

להויתי	לְהִנְיִי	להיתי ⁷⁰²	אי' ל, 13
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LIST 32

מרבני	מִרְבְּנִי	מִרְבְּנִי	יואל א, 12
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LIST 33

מערבאי	קרי	כחיב	
כפנה	כִּנְפָה	כִּפְנָה	יח' יו, 7
לזעה	לִזְעָה	לִזְנָה	כג, 46

LIST 35

וספון	וספון ⁷⁶³ (שפלי)	וספין	יר' כב, 14
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LIST 41

להברות	לְהַבְרוֹת	לְהַבְרוֹת ⁷⁶⁴	שמב' ג, 35
ילד	יֶלֶד (פל)	וְלָד (י)	ו, 23
ולגיבים	וּלְיָגִיבִים	ולגבים (ש ^{A.B})	מלב' כה, 12
השדה	הַשָּׂדֶה (שפי)	הַאֲדָמָה	יר' ט, 21
ובצרות	וּבְצָרוֹת (שפל)	וּנְצָרוֹת (י)	לג, 3
אל (ל)	עַל (ושפי?)	אֵל	יח' יג, 2
אל (ל)	עַל (ושפי?)	אֵל	יג, 17
אל	אֵל	עַל (ושס?)	כב, 13
על (י)	עַל	אֵל	מב, 8
על (פ")	עַל	אֵל	מל' ג, 22
ישים (ופלי?)	יָשִׁים	יָשִׁיב	אי' לד, 14
יסבהו (פלי)	יִסְבְּהוּ ⁷⁶⁷	יִסְבְּהוּ	מ, 12

LIST 42

ואיו-ואיה	וְאִיו (שפלי)	וְאִיו ⁷⁶⁸	יר' לו, 19
כלא	כָּלָה	כלא	יח' לו, 5
שדי	שָׂדִי	שָׂדֶה	יואל ב, 22
שמה	שָׁם	שָׁמָּה	ד, 7
ומוצאתיו	וּמִצְאָתִי	וּמִצְאָתִי	מ' ה, 1
בנגינתי	בְּנִינָתִי (פלי)	בְּנִינָתִי	חב' ג, 18
תבואת	תְּבוּאָת	תְּבִיאָת	מש' יח, 20
התשועה	הַתְּשׁוּעָה	הַתְּשִׁיעָה	כא, 31
מאום	מָאוּם (שפלי)	מָאוּמָה	לא, 7

מערבאי	קרי	כתיב	
מהמה	מָהֶם	מָהֶמָה	קה' יב, 12
בכפירים	בְּכַפְרִים	בְּכַפְיִרִים ⁷⁶⁹	נח' ו, 2
המלוכה	הַמְלוּכָה	הַמְלִיכָה	דבא' י, 14

LIST 48

כסוס	כָּסוּס	כָּסִיס ⁷⁷⁰ (ת)	יש' לח, 14
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LIST 50

ואראה-וארא	וְאָרָא	וְאָרָא	יה' ז, 21
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LIST 51

ותרבה	וְתָרַב	וְתָרְבָה	יח' כג, 19
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LIST 53

ואביאה-ואביא	וְאָבִיֵּא	וְאָבִיא	יה' כד, 9
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LIST 54

ותקם	וְתָקַם	וְתָקוּם	רות א, 6
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LIST 55

וישימו	וַיִּשִּׁימוּ (שפלי)	ושימו	יר' לב, 34
ישתו	יִשְׁתּוּ (עספלי)	ושתו	מט, 12
וגורו	וַגּוּרוּ (פיולז)	יגורו	תה' כב, 24
ובאו (שלי)	וּבָאוּ	יבאו	אי' יז, 10
ושית (שפי)	וְשִׁית	ישית (ל)	כב, 24

LIST 56

תוקד	תּוֹקֵד	תִּיקְדוּ ⁷⁷¹	יר' יז, 4
יעורנו	יַעֲרִנוּ ⁷⁷²	יַעֲרִנוּ	אי' מא, 2

LIST 60

התיטבי	הִתִּיטְבִי	הִתִּיטְבִי	נחום ג, 8
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LIST 61

מערבאי	קרי	כתוב	
ישב (של)	יִשְׁבִּי ⁷⁷³ (י)	יִשְׁב	ש' א, 21
אם ישוב (שלנפי?)	אם ישובו	אם ישוב	ר' ח, 4
מריבת	מְרִיבַת (ספלי)	מְרִיבוֹת (ש ^{A.B})	יח' מח, 28
ירוך (על)	יִרְוֹךְ	ירויך	מש' ה, 19

LIST 63

ויאמרו (ש ^B לי)	ויאמר (ש ^A)	ויאמרו	ש' ח, 22
קומה	קומו (ושלי?)	קומה	יח, 9
תמימם	תָּמִים (ושלי?)	תמימים ⁷⁷⁴	יח' מו, 6

LIST 64

לעמדה (שסל)	לְעַמְדוֹ (י)	לְעַמְדָּה	יח' יז, 14
ארבעת	אַרְבַּע	אַרְבַּעַת	מו, 21

LIST 65

כָּלָה (שעס)	כָּלוּ (וליו?)	כָּלָה ⁷⁷⁵	יר' ו, 6
הוא ⁷⁷⁶	הוא (ש)	היא (ופלי?)	קה' ט, 9

LIST 66

מידו	מִידוֹ (ש ^B)	מִיְדִי (ש ^A ל)	מלב' יח, 29
יהגה	אֶהְגֶּה	יְהִגֶּה	יר' מח, 31
ממנו (שפלי)	מִמֶּנּוּ	מִמֶּנִּי	הו' יד, 5
עמיתי (שעס תפל)	עֲמִיתִי	עֲמִיתוֹ ⁷⁷⁷ (י)	זכ' יג, 7
פריי	פָּרִי (עספלי)	פָּרִיו	מש' ח, 19
ונפשו (שפלי)	וְנָפְשׁוּ	וְנָפְשִׁי	אי' כג, 13
הודיענו	הוֹדִיעֵנוּ (לי)	הוֹדִיעֵנִי	לז, 19
עמי (שפלי)	עֲמִי	עֲמוּ	דבא' יו, 6

LIST 67

עמו	עֲמוּ (שלי)	עמי	שמא' טו, 6
תוסיפי	תוֹסִיפִי (לפ)	תוסיפו	יש' כג, 12

מערבאי	קרי	כתיב	
קומי	קומי (לפ)	קומו	כג, 12
יעידני	יעידני ⁷⁷⁹	יעידנו	יר' מט, 19
תקחי	תקחי	תקחו	צפ' ב, 7

LIST 69

בשנה	בשנה	בשנת	יר' מה, 1
בשנת	בשנה	בשנת	נא, 59
וששת	וששה	וששת	יח' מו, 6

LIST 70

אמה	אמה	באמה	יח' מ, 25
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LIST 71

כעלות	כעלות	בעלות	יה' ו, 15
בדברו (שלי)	בדברו	כדברו	שו' ח, 3
בשער (שי)	בשער	משער	מלא' יד, 13
כקרוא	כקרוא	בקרוא	יר' לו, 23
בעזרך	בעזרך	כעזרך	יח' יג, 9
בעצת (ש ^A)	כעצת (ש ^B)	בעצת	עז' י, 3

LIST 72

כל (וי)	כל	וכל	יואל א, 12
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LIST 73

ופרח (שפ)	ופרח	יפרח	יש' כז, 6
יקרעה (שפלי)	יקרעה	וקרעה	יר' לו, 23
יכפרו (לי)	יכפרו	וכפרו (שפ)	יח' מג, 26
ושאף	ושאף (ש ^A פלי)	ישאף (ש ^B עס)	אי' ה, 5
ושאל	ושאל (שפל)	ישאל	עז' י, 29

LIST 76

כי	כי	כי אם	שמא' יח, 25
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LIST 77

מערבאי	קרי	כתיב	
הארון	ארון ⁷⁸⁰ (י)	הארון	יה' ג, 17
הספר	ספר	הספר	יר' לב, 12
הבנים	הבנים (ש)	בנים	יח' יח, 2
משתה	משתה	המשתה	קה' ז, 2
נחשת	נחשת	הנחשת	דבב' ד, 1

LIST 78

כל	את כל ^{780a}	כל—	רות ב, 11
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LIST 79

והמצוה	והמצוה ⁷⁸¹	ואת המצוה	יר' לב, 11
כל	כל ⁷⁸¹	את כל	רות ג, 5

LIST 80

הביא	הביא	הביאה	שמא' כה, 27
היא (שעספל)	היא	לי היא	יר' מה, 4
אגרע	אגרע (לינס?)	אגרע ⁷⁸²	יח' ה, 11
חתיים (ש)	חתיית (פ)	חתיים ⁷⁸³	לב, 26
מה (שפלי)	מי	מה	מי' ו, 5

LIST 81

לעיר	לעיר (ב' פעמים)	לעיר	יה' ח, 13
אל (שפלי)	אל	לכל	יח' טז, 29
בני (שפלי)	בית (י)	בני	עמ' ט, 7
בית (פלי)	בית	בני	צפ' ב, 7
לו	לו	לא (פי)	אי' ו, 21
ופשרה	ופשרה (פ)	ופשרא (ל?)	דנ' ה, 8

LIST 82

השני (שגל)	השני	השנים	שו' ו, 25
והעליתיהו	והעליתיהו	והעלותיהו	יא, 31

מערבאי	קרי	כתיב	
ותכיים	ותכיים	ותכום	מלא' י, 22
בן (שפלי)	בן	בני	יר' כו, 24
הגליתי	הגליתי	הגילתי	כט, 7
ונאשאר	ונשאר	ונאשר	יח' ט, 8
עד (ת)	עת (שלי)	עד	כב, 4
הביאני	הביאני	הבואני	מ, 2
ויביא	ויביא	ויבוא	מ, 3
יצא	יצא	יצאו	מד, 3
יצא	יצא	יצאו	מו, 8
ומקלו (שעספלי)	ומקלו	ומקולו	הו' ד, 12
את (פי)	את	אתה	נחום ג, 11
ביד (שפלי)	ביד	לפני	זכ' ד, 10
יביאוני (שעסחפלי)	יביאני	יבואני	תה' מג, 3
ישטנוני (שעסחפלי)	ישטנוני	ישטוני	קט, 4
וצבא	וצבא	יצבא	אי' י, 17
בדיו (שא ^א לי)	בדיו	בדו ⁷⁸⁴	יח, 13
במצער (שפלי)	במצער	במעצר	דבב' כד, 24
ויעתר	ויעתר (י)	ויהתר ⁷⁸⁵ (י)	לג, 13

LIST 85

בית אל	בית אל	בית און ⁷⁸⁶	יה' ח, 12
וינום	וינום (שנפלי)	וינים	טו, 53
סוא (שא ^א לי)	סוא	סוא ⁷⁸⁷	מלב' יז, 4
וכאחב (פי)	וכאחאב (של)	וכאחב	יר' כט, 22
בנוי (של)	בני (פ)	בנוי	נח' ז, 15
מיכיה (של)	מיכה	מיכיה	יב, 35
יחדי (שא ^א)	יחדו (לי)	יחד ⁷⁸⁹	דבא' ה, 14
קישו (שי)	קישו	קושי (ל)	ו, 29
סוח (שלי)	סוח	סיח	ז, 36

LIST 86

כתיב הוא קרי היא

יר' כב, 16; כח, 17

יח' א, 13; יא, 7; יד, 17; טז, 46, 48; יח, 20; כא, 19; כו, 17; ל, 18; לב, 16

נחום ב, 12

רות א, 16

NOTES TO THE CLASSIFICATION

¹ In all these instances, the difference in meaning between K and Q is very slight, such as can exist only in a living tongue—evidence of the high antiquity of this group of KQ. Arabic *'afl* means tumor in the vulva or in the anus; *tahara* means to eject, *טָחַר* to strain at the stool, see Targum Ps 78:66. (See BDB s. v. טָחַר). It occurs twice in the Kethib, I Sa 6:11, 17. See Geiger: *Urschrift* p. 408 f.

² שָׁנַל has the meaning "to ravish". The word שָׁנַל as "queen" occurs in Ps 45:10 and Neh 2:6, and as a Palmyrene proper name, but it is a distinct, borrowed root, according to Lagarde: *Bildung der Nomina* p. 51, 153. See Feigin in *AJSL*, Oct. 1926, for a discussion of its etymology. Jakobs (die *Qeri-Kethib* in *Buche Jeremia*, 1922) points out that the verb may have an obscene meaning which the noun does not possess. He compares the German "Gatte" "consort" and the verb "begatten". Geiger (p. 407) maintains that the Q is an incorrect form based on a mistaken view of the *אח* in Gen 19:34: שָׁכַבְתִּי אִמְשׁ אֶחָאבִי, where the *אח* was taken as a sign of the accusative instead of the preposition of accompaniment. The Q was invented merely to parallel the K. A renders the K, using the same root as he does for שָׁנַל (Ps 45:10) *synkoitos*.

³ The K as two words can only be translated "dung of doves". Geiger's suggestion (p. 409) that we read the K as חֲרִינִים "Menschenmist" has much to recommend it. The etymology of the Q as well as the grounds for its choice are obscure. Geiger finds a root in Arabic and Rabbinic Hebrew, meaning "to drip, overflow" (ibid.). Rashi connects the root with נוֹב "flow".

⁴ The root חֲרִי and חֲרָא occurs in later Hebrew, Aramaic, Mandaic (see Noeldeke: *Mandaic Grammar* p. 56) and Arabic *hari* in the meaning "dung". צֹאֲחָה is a general word meaning "filth, uncleanness".

⁵ The root שִׁין or its cognates is found in all Semitic languages, so *thun* in Aramaic, *mathana* "bladder" in Arabic. The Q is an euphemism which is common in Rabbinic Hebrew as well.

⁶ Though a singular is permissible (see Gen 41:42; Jer 27:8, 11), a plural finds ample warrant (Gen 27:16 et al). Yet the following notes will show that a singular is impossible in many instances of this group—thus creating a strong presumption that even the doubtful cases are in reality only plural.

⁷ Only plural, cf. *העמדים* infra.

⁸ Only plural, cf. v. 27, *שתי טבעות*.

⁹ Cf. other plurals in verse. Probably defective because one Yod already occurs in the noun—and no desire to write two Yods in one word.

¹⁰ Plural, both hands used in blessing, as in the Priestly Blessing today.

- ¹¹ Cf. שתי ידי.
- ¹² Strong probability that only a plural is here intended.
- ¹³ Cf. מוצחו parallel to חקיו. It would therefore seem that in 7:9 and 8:2 only a plural is likewise meant.
- ¹⁴ Cf. אָחִיו in same verse.
- ¹⁵ Cf. והיו in verse. G uses the singular even when plene writing occurs, hence inconclusive.
- ¹⁶ Cf. parallel רשעים.
- ¹⁷ Cf. the plural verb.
- ¹⁸ Cf. the plural verb.
- ¹⁹ The idiom is 'הטוב בעיני, only plural.
- ²⁰ V. note 1.
- ²¹ V. note 12. G read למשפחות, substantiating the K?—Margolis.
- ²² Cf. the parallel plural ברבבתי.
- ²³ Probably a plural, especially after כל. See Deut 10:12; 11:22. Singular occurs once, Deut 5:30.
- ²⁴ Cf. דברו.
- ²⁵ Cf. 1 Sa 18:7.
- ²⁶ The K can be only plural because of its form.
- ²⁷ Cf. על בנוחיו.
- ²⁸ Cf. ויקרעם.
- ²⁹ The plural is normal when referring to men's clothing, cf. Gen. 37:34.
- ³⁰ The idiom is 'נשא עיני פ', cf. 3:27; 4:19; Isa 51:6 etc., BDB p. 670b.
- ³¹ No singular of this noun exists.
- ³² Cf. חקותי in the parallel stich.
- ³³ Cf. דבריו. Stier-Theile print *diataxin*.
- ³⁴ Cf. בין.
- ³⁵ Cf. the plural verb יהלילו. G reads *thaumazete* "wonder!", perhaps a free rendering of מַשֵּׁל וּשְׁנִינָה based on the frequent phrase מַשֵּׁל וּשְׁנִינָה.
- ³⁶ Cf. כּלם, עורים. G—imperative "behold"—צפו.
- ³⁷ Ginsburg: Masorah, letter Kaph, list #498, vocalized the K as יִמּוֹ!
- ³⁸ Cf. the verb עצמו.
- ³⁹ In his Masorah loc. cit., Ginsburg prints עיני as the K. In his Bible he prints עינו, as does Baer.
- ^{39a} Cf. the plural verb.
- ⁴⁰ Cf. the plural verb.
- ⁴¹ כל prefers a plural, cf. v. 24.
- ⁴² See note 41.
- ⁴³ Cf. plural verb.
- ⁴⁴ The first two examples could be taken as singular, but the third is necessarily plural, ושבטי ישראל חבריו.
- ⁴⁵ All these architectural features of the proposed Temple are plural, and

cannot be construed otherwise. G transliterates *aileu*, apparently rendering the consonantal Vav.

^{45a} G—"to it"—עָלֵיוֹ P—"go up" עֲלֹחַ? V—"go up to it"—apparently a combination of both interpretations.

^{45b} V "per eam" מְעָלִיו

⁴⁶ After כָּל a plural is preferred though not indispensable.

⁴⁷ Cf. חָקוֹחַ in parallel stich.

⁴⁸ Cf. the parallel וּבְמֵי. G reads בְּצִמְחָתוֹ substantiating the K.

⁴⁹ Certainly plural, cf. the Vav after the Lamed.

⁵⁰ Certainty is impossible, but it is taken as a plural by LXX and Vulgate.

⁵¹ It seems probable that יַסְעָרוֹ is the subject of פְּרִיזוֹ (village chieftains LXX *dynaston*,) though the verse is very difficult.

⁵² דְּרֵכָיו is the subject of יִחִלּוּ—"Prosperous are his ways."

⁵³ Cf. the parallel מְבַקְשֵׁי.

⁵⁴ Cf. the parallel חֲקִיו, מְשַׁמְטֵי.

⁵⁵ Though the singular is permissible (as in צְבֹאֵת הַשָּׁמַיִם), the plural occurs in Ps 103:21. The name צְבֹאֵת הַשָּׁמַיִם 'ד' cannot be invoked here as it probably refers to the Lord of the Hosts of Israel, see I Sa 17:45, and Driver: art. Lord of Hosts, in Hastings's Dictionary of the Bible.

⁵⁶ Cf. בְּאַצְבָּעָתוֹ. V uses the singular, which is, however, inconclusive as אֶצְבָּעָתוֹ is also translated by a sing.

⁵⁷ The singular would be אֶצְבָּעָתוֹ.

⁵⁸ Only the plural occurs, as in Isa 24:2, as a plural majestatis.

⁵⁹ Cf. the plural verb.

⁶⁰ Cf. the parallel שְׁמֵים and especially 4:18.

^{60a} No singular of this noun exists. S. r. "his sin", interpreting perhaps "youthful sins". Indeed, Hitzig renders the word in question, "Jugend-suende".

⁶¹ Cf. the plural verb.

⁶² Ginsburg's Masorah, letter Kaph, list #514, vocalizes the K as וְיָרְעוּ! Only the plural is possible, cf. the plural verb.

⁶³ Doubtful instances.

⁶⁴ Cf. the plural verb.

⁶⁵ Only the dual of this noun occurs. Cf. verb בְּרִבּוֹנִי.

⁶⁶ Cf. the plural verb.

⁶⁷ Cf. יִפְרֹשׁ.

⁶⁸ Cf. the plural verb.

⁶⁹ פֶּחַד is probably a loan word from the Arabic *fahid* "Sinews of the thigh (or thighs)". The singular seems to be preferred by BDB. Decision is difficult.

⁷⁰ The singular would be קִנְהוֹ. Cf. Isa 1:3 קִנְהוֹ.

⁷¹ An Aramaic plural. The singular would be קִנְהָתָא. Cf. from קָצַת the form קָצַתָּם Dan 1:5.

⁷² Cf. the plural verb יתגרו.

⁷³ The singular suffix form בִּינוּ is more common, and perhaps we are dealing with an error in the Q. Yet the plural suffixes are used in the plural persons, and perhaps יִתְּרוֹ offers an analogy.

⁷⁴ Prepositions take plural suffixes, either because of their לִי source (אֵלַי, עָלַי, עִמָּי, being the original forms of the prepositions אֵל, עַל, and עִם respectively), or because they are essentially plural nouns, (מְרַאשׁוֹת, קְבִיבוֹת) so Lagarde) or because of analogy based on the other prepositions (so Barth). See Gesenius-Kautzsch par. 103, 3 and note.

⁷⁵ That the Q וַיִּנּוּ was intended to ensure the ו. ending was already seen by Dillmann (on Nu 12:3) and Koenig: *Lehrgebaude* II, I, 76.

⁷⁶ The danger of error was greater inasmuch as the word is a hapax legomenon, as is וַיִּנּוּ in the singular.

⁷⁷ In practically all these cases, the context makes anything but a masculine suffix an impossibility. For further details, see the discussion in chapter Three.

⁷⁸ The Q contains the same spelling as in Rabbinic literature. Cf. Aboth 1, 3. V—Socoth, P סוכה eq. שׁוּכָה. The G as given is the restored reading of Prof. Margolis' edition of the Greek Joshua.

⁷⁹ See the preceding note. P and G (alpha) eq. K שׁוּכָה. Origen, with Omega, eq. Q.

^{79a} V r. "liba quoque vini" equals הַיֵּין הַנֶּקֶד? This would prove the K.

⁸⁰ Place names, as is well known, are highly conservative. These instances ending in the o-sound go back to the time when the Holem He was the common spelling of the pronominal suffix. When the liability to error in this orthography was recognized, the Q noting Holem Vav was placed on the margin.

⁸¹ The K may be not שׁוּכָה (his bough) but שׁוּכָה (a bough). So Baer, Ehrlich. G leaves suffix unexpressed, eq. שׁוּכָה K?

^{82a} G. *Nechotha* eq. נֶכְתָּה K.

^{82b} Cf. the masculine verb יִלְלֵי.

⁸³ The suffix refers to אֲדָנִי.

⁸⁴ In agreement with his predicate זָרַע.

⁸⁵ The Q is merely a direction as to the reading of the textual כָּלָה. Yet, there is no doubt that the textual division is incorrect here. כָּלָה מְקַלְלוֹנִי should be כָּלָהֶם מְקַלְלוֹנִי. (See commentaries, Delitzsch: *Schreib- und Lesefehler*, 3n). Here we have another indication that the correction of errors was not the aim of the Masoretes. P and perhaps V also r. כָּלָהֶם מְקַלְלוֹנִי. G—"My strength has left me in those cursing me", implying כָּלָה perhaps.

^{85a} G—*diateleo* eq. דָּקָה?

^{85b} A r. "O honorable one".

⁸⁶ Probably מִואָב is here construed as masculine, as in vv. 25, 26.

⁸⁷ Cf. the masculine suffix of וְאֵנִי.

^{87a} G r. קָלָה, cf. Wahl: *Clavis Apocryphorum* s. v. *synteleia*, which equals קָלָה in Jer 4:27; 5:18, etc.

^{87b} Reading Kames He.

⁸⁸ Ginsburg proposes בְּקִסְכֹּן, comparing Jer 4:7. Baer offers as an alternative reading for the K בְּקִסְכָּה, which is adopted by Olshausen, Hupfeld and others. Yet the difficilior lectio בְּקִסְכָּה is to be preferred. כֶּךְ is a by-form to קֶכֶךְ, as חֶךְ is to חֶקֶךְ. See Jer 25:38.

^{88a} See note 88. G (B), S vocalize בְּקִסְכָּה, expressing no suffix.

^{88b} S vocalizes שִׁיכָה, hence no suffix.

⁸⁹ A expresses the feminine suffix הָ.

^{89a} The word לוֹ is spelled variously, לוֹ, לוֹא (I Sa 14:30; Isa 48:18; 63:19) and לָא. Besides the instances noted by the Q, see Job 9:33 מוֹכִיחַ לֹא יֵשׁ בֵּינֵינוּ and elsewhere. Thus D. Yellin in his *Exegetical Notes on Job 3:10* (Jerusalem 1927) makes many changes of לָא into לוֹ, at times, however, with insufficient warrant.

⁹⁰ The K, in ordinary texts and in Baer and Ginsburg, has one Yod, though several Firkowitsch mss. write the K with two Yods (See Kittel, *Biblia Hebraica ad locum*). The form with one Yod is even more liable to error in the reading, hence the Q.

⁹¹ Cf. the parallel passage in Ps 137:7. אֶרֶץ cannot be construed without the definite article.

⁹² Perhaps the K could be construed as a singular verb preceding its plural noun (See Ges-K 145, 72). Yet, in view of such passages as Gen 43:28, where no such explanation is available, it seems best to take the variation as orthographical.

⁹³ That only a plural is possible is proved by v. 19 וַיֵּאמְרוּ. The LXX shows an inner Greek error, *eneteilato* for *eneteilanto*. (Margolis).

⁹⁴ The impersonal, idem per idem construction, יֵקַח הַלֹּקֶחַ, is possible here. The LXX likewise read a singular *lepsetai*, yet in the absence of any accentual system or even word separation, it is more likely that we are concerned with another case of unwillingness to write two Vavs in succession. GT יֵקַח; PV יֵקָחוּ.

⁹⁵ Another proof of the absence of sentence division. The second word belongs to the following verse.

⁹⁶ The hypothetical כִּי is uniformly construed with the imperfect.

⁹⁷ So in Ps 39:2.

⁹⁸ See the large number of omissions of Aleph in this root in list #7, due doubtless to the Vav in its root. G—"and they came", eq. וָיָבֹאוּ.

⁹⁹ Rabinowitz and Oboronin in their *Hebrew Commentary on Job* (Jaffa 1916) ad loc. remark upon the tendency to omit the Aleph in Job. אָמַן occurs four times without Aleph (17:15; 19:6, 23; 24:25) and other defective spellings

are: מלפנו, משחו, נו, חקה, אין. In our passage the Q is essential to prevent an erroneous reading.

¹⁰⁰ That these contracted forms were favored by common speech is highly probable. Parallel to the K in Ez 8:6 we have the common Mishnic word מה. Yet each word might be wrongly read and therefore the Q.

^{100a} GPV different—"will break down her gates" (פתחיה) with ועת apparently unexpressed. I cannot determine the underlying reading.

¹⁰¹ A Niphal reading of the K, נטע (cf. Isa 40:24), is possible though not probable.

¹⁰² The K may be פדים as in Num 3:49 or פדים as a plural abstract noun, meaning "ransom", like פדיוני in v. 48. We prefer the second view. O definitely = Q פריקא. GJP "redemption" may be either הפדים or the abstract noun פדים of the Q, more probably the former.

¹⁰³ Cf. especially Gen 22:13 and II K 3:27 for the pronominal suffix in this construction.

¹⁰⁴ Certainly plural; cf. in the same verse ויעקו.

¹⁰⁵ Certainly plural; cf. in the same verse ויכינו.

¹⁰⁶ See other examples of this word in the same passage. B has the singular, A and its group, the plural (Margolis).

¹⁰⁷ In Ps 16:2 אמרת occurs without a KQ, as in II Ki 18:20 (Cf. the parallel passage Is 36:5 אמרת). It may be due either to a shortened form like Aramaic קטל or, more probably it belongs to older orthography. See Ges-K 44, 2, note 4.

¹⁰⁸ Note the large number of Yods: ידעתי כי יעשה, which may have brought about the loss of the first.

¹⁰⁹ The article with המביא makes an article with מוציא imperative.

^{109a} G. difficult.

¹¹⁰ So Ehrlich ad loc., who prefers the form without the article as being the form used exclusively in poetry.

¹¹¹ So vocalized by Baer. Ginsburg and others vocalize with a Kames: בקרבנותיהם. Both are unsatisfactory, see Delitzsch, op. cit. 4a, 95a. V reads: קרב סביב, P בקרבנותיהם, T בקרבנותיהם, LXX (freely) "in their places."

¹¹² This verse has always been a crux interpretum. The Q, as it stands, with רח a word of Persian origin, is impossible. Whether the K can be utilised either in the meaning of the Assyrian root "isdu" (foundation) or the Syriac root *eshad* (to pour) or the Hebrew noun אשדת (Josh 10:40 and elsewhere) is highly doubtful. Emendations like אש לפידת or אש יקרת have been plentiful. See Dillmann ad loc. P יהב, G *aggeloi* eq. "strong ones" from אשדות? So Field.

¹¹³ A highly instructive example: the two words that the K has joined belong to different stichs of the verse. This is already recognised by the accentuation, Rashi and Kimhi. P מן נורו eq. מאשקם.

¹¹⁴ Though the word occurs in different forms: *חִלְכָּה* Ps 10:8, and *חִלְכָּה* 10:14, its existence is indisputable. The Arabic *halaka* "be black" is parallel to the Aramaic, *חֲשׂוֹךְ* "poor, unfortunate" (cf. Pro 22:29). Whether the Masorah meant the two forms quoted above as equivalent to *חִילְךָ* and *חִילְךָ*, as is asserted by Olshausen, Delitzsch, (par. 5a) and Cheyne, is uncertain. Yet Kimhi (עֲרַת הַנְּחֻלָּשִׁים) and Ibn Ezra (כֹּאֲמִים כְּמוֹ נֹכְאִים) definitely interpret it as two words *חִיל* *כֹּאֲמִים* "an army of dejected ones"—an explanation impossible linguistically. V—"pauperum", perhaps a guess. T עֲנִיָּא; P בְּכֹרֶה נֹא; נֹא וְכֹאֲמִי eq. the Q?

¹¹⁵ The K is followed, and rightly, by LXX, Vul, Tar. Kimhi's attempt to interpret the Q as "proudest oppressors", though preferred by some (see BDB) is to our mind unavailing. Parallel to שְׂאֲנָנִים we expect one word—נֹאֲיוֹנִים. See Delitzsch ad loc.

¹¹⁶ There is really no variation here. The K knows no final letters, and so the older, non-separated writing is preserved in the archetype, while the Q has already separated the words and employs the final letters. In Jb 40:6, the Q is incorrect.

¹¹⁷ This name shows several fluctuations in orthography. In I Sa 25:32, אֶבְיָל occurs, unchanged by the Q. See Noeldeke, ZDMG, 1883, p. 537 n. on this name.

¹¹⁸ Its etymology has been variously given: 1) from *יָרָו* and *שָׁלֵם* "a foundation of peace" (Gesenius). 2) from Uru (city) and Salim (nomen Dei), so Sayce, Jastrow. On the Tel-Amarna tablets it occurs already as Urusalim—(see Zimmer in ZA, 1891 p. 252–4 and Schrader: COT, Glossary for the Assyrian forms). Whatever its etymology, it undoubtedly falls into our group.

¹¹⁹ The K is vocalized by Baer and Ginsburg as יְהוֹעֶדֶיִן. We prefer to assume the same diphthongal absorption as in the other members of the group. דִּתֵּן and דִּתֵּן are exactly parallel. Perhaps the LXX *Ioadeim* (Alexandrinus *Ioadein*) goes back to the diphthong "ai" contracted to "ei".

¹²⁰ Cf. the locative form found in the K: יְרוּשָׁלַיִם.

¹²¹ This view is opposed by Ges-K 32, 2 note 4, who maintains that a late, contracted form אֶת is implied by the K. This has however no warrant anywhere in Hebrew. The form אֶת which occurs three times as a masculine is so vocalized because of an unwillingness to leave a vowel at the end of a word.

¹²² Ges-K par. 32 note 4, insists that these forms were construed by the Masorah as first persons and hence left uncorrected. This is unlikely in the last instance, Mic 4:13, and is difficult in the others. It seems more in accordance with the spirit of the Masorah to maintain that, in these isolated cases, no variants presented themselves, as in the exception to list #13.

^{122a} G: "you beswore me" eq. אֶתְּ אֵלֵי, with the verb interpreted causatively.

^{122b} G: "you have sinned to defile your ways", reading perhaps for the text

למדת some such text as . . . ל. גם את הרעות למדת. I am unable to restore the missing verbal form that resembles למדת graphically, and means "defile".

^{122a} Vss. all read the Q שמעת, vocalizing as a third person feminine singular, thus שמעת. This seems to be the interpretation of the accents, viz. שמעתי. Nevertheless the K is undoubtedly correct, and the verse is to be divided as follows: קול שופר שמעתי // נפשי תרועת מלחמה.

¹²³ In the same verse the later form occurs in the text without any KQ.

^{123a} G: לכי eq. K.

^{123b} G(B) reads שכנת.

¹²⁴ Cf. Zech 11:17 רעי האליל, עוזי הצאן.

^{124a} P read the entire phrase as a singular: ידני לא שפקה.

^{124b} G read תוצאות as a singular, perhaps induced by the K.

^{124c} G omits תוצאות and rend. וקה as a singular.

¹²⁵ G: שפקה.

^{125a} פנה is feminine in the Mishnic idiom פ' יפות; cf. BDB s. v. פנה.

¹²⁶ The older form of ליה occurs in Lev 25:21; 26:34; Jer 13:19 and Ez 24:12 uncorrected by the Q.

¹²⁷ The Q is an impossible form. Perhaps תהלתה is intended, parallel to קרית קשוי. Cf. עני וקרתה equivalent to עני וקרתה. As it stands, the K is preferable to the Q. G: *emen* meaningless; Complutensian read *ainen*.

^{127a} G S P T r. the participle passive. V "circumspectans" eq. צפה or perhaps צפוי in a middle sense, cf. Can 3:8 אחותי קרב and the common Mishnic forms like סבור.

¹²⁸ Cf. Isa 27:4 אפשעה.

¹²⁹ K is a plural "on its sides", cf. Bevan, Driver, et al. Cf. also the idiomatic Rabbinic phrase (Hullin 3a) וישראל עומד על גביו and the plural use of צואר before suffixes in Biblical Hebrew.

¹³⁰ The K is pronounced "meyoth", so Koenig op. cit. I, p. 287.

¹³¹ So throughout the book of Daniel. It is possible that this pronunciation came about in order not to pronounce אל. More probably the variation is purely phonetic: "Da ni'el" became "Da ni'yel" in rapid pronunciation. See note 130.

^{131a} Vss. r: "the prophet", which may be either K or Q.

¹³² Po'el participle with Mem omitted. (So Driver). The root is used in the Pi'el in Rabbinic Hebrew in another connotation.

¹³³ K occurs in Ez 47:10, with no KQ.

^{133a} G (B) r.: *hoi eisin* eq. יהוה. G (A) *Danaioi* eq. Q?

¹³⁴ Q is the form that appears everywhere else, and the K is probably a textual error. Yet it may be that היה and הוה offer an analogy to the הנה and הנה of our passage.

¹³⁵ The K is an erroneous form based on the analogy of "o" imperfect.

Errors of this type are very frequent in Arabic and must have played an important part in the history of Hebrew. The reverse error occurs in the Ashkenazic ritual in the Amidah: קחל לָנוּ instead of קחל לָנוּ.

¹³⁶ The K has Mishnic orthography.

¹³⁷ The Q occurs in MT in Isa 14:14; Am 4:13 and Jb 9:8. We have here an archaic feminine construct like קראשתי, חומותי with retracted accent before a monosyllable. See Ewald 211d, Ges-K 87, 5; "bā mō the" not "bō mō the". The Holem is reduced to Hateph Kames because it is now distant from the accented syllable, as e. g. "bā mō the yām". Yet the K can be preserved with the receding accent thus: "ba mó the yām". Probably the Q is preferred on euphonic grounds.

¹³⁸ The word is a hapax legomenon, and either orthography is equally satisfactory.

¹³⁹ Here the explanation given in the prefatory remarks seems to apply with peculiar force. The Vav here is merely a guide to the Kames, namely, it stands for the vocalization רַרְפִּי rather than רַרְפִּי.

¹⁴⁰ The Poel form is correctly given in our K with Holem. A form similar to our Q occurs to my knowledge only in Is 44:13 (the second time) יתאדרו. There the Holem may change because of its distance from the accent, a reason which does not hold in our case.

¹⁴¹ In all these examples the distance from the accent probably caused the reduction of the vowel. On the K cf. I Sa 5:3, 6.

¹⁴² On K cf. II Ch 24:26, but see preceding note.

^{142a} P r. כנעניא.

¹⁴³ The Q is the normal form. On the two forms of K and Q cf. אֶקְלִים and אֶקְלִים, similar pairs like אֶזְזֹר and אֶזְזֹר, and other examples in Biblical Aramaic.

¹⁴⁴ See Ges-K 102, 1, note. Normally, though not always, מן is preserved before the article. Yet Q is possible cf. Jud 20:15; Ez 43:6. See note 147 below.

¹⁴⁵ Exceptions to the syncope of the He occur quite frequently, I Sa 13:21 et al. See Ges-K 35, 2, 2 note.

¹⁴⁶ For the assimilation of this He cf. Isa 23:11; Jer 39:7; Pr 24:17.

¹⁴⁷ See note 144. Before softer consonants, מן is often unassimilated. Cf. Joel 1:12; I Ch 5:18 and מן קול Ps 104:7.

¹⁴⁸ The explanation of our KQ will not differ from that of יבש and בוש (Ex 2:9) and יבש (ibid.) and perhaps ישם (Gen 50:26) and שים. We can assume either a metathesis of roots or that these are conjugated on ע"ו analogy and vice versa. See Ges-K 70, 2, note 2 end.

¹⁴⁹ The stem קהל has undergone quite extensive metathesis in Hebrew. Cf. לקהל, קהל, and our verb root קלה. For a metathesis bringing about an

aspirate He at the end of a word cf. **קבלהים** Esr 4:4 and note 151. P om. Vss. "gathered". The reading is indeterminate.

¹⁵⁰ The K occurs in the text in Isa 28:19 and the Q occurs elsewhere. Notwithstanding Ibn Ezra's objection (see his commentary on Isa 28:19) metathesis is probably the best explanation of the two forms. So also BDB.

^{150a} AS read "tottering", from **ווע**, perhaps eq. K. G (Q mg): "dispersion" so also Th in 29:18.

¹⁵¹ On the K cf. Isa 17:14 **בְּלָהוֹת**.

¹⁵² A hapax legomenon, and hence both forms are equally satisfactory.

¹⁵³ The K in the meaning of "bed, couch" is common in the text. Perhaps the varying form in the Q intends to differentiate between this meaning and that of "the lower projecting story of the Temple".

¹⁵⁴ The Q occurs normally; the K once again in 48:4.

^{154a} G: "ropes". A: "paths" eq. Q.

¹⁵⁵ The noun occurs in varying forms. Besides the two forms of our KQ, we have **שְׂרָקוֹת** Jud 5:16 and **שְׂרָקָה** several times more.

^{155a} G: *eis Zogora* eq. **זְעָרָה**.

¹⁵⁶ The word is an hapax legom.

¹⁵⁷ The Q occurs in Ez 42:5.

¹⁵⁸ There is doubt here as to the K. Cf. Baer and Ginsburg ad loc. If the form we have adopted for the K be correct, the Q is preferable, occurring in Hab 3:6, Jb 6:19, Ps 68:25. Yet the K is not impossible. Cf. Neh 12:31, **תְּהִלָּתָה**. According to Ginsburg, the K is **בְּהִילָתָהּ**. Printed editions of Targum read **בְּמַהֲכִיּוֹן**, the rendering of this K. Lagarde's text reads **בְּמַהֲכִיּוֹן** agreeing with Mad., as normally. G (A) PV—plural. G(B)—singular.

¹⁵⁹ BDB prefers the K in the meaning of "unattainable secrets". Cf. Jer 33:3 **וּבְצִרוֹת לֹא יִרְעָתָם**. G: "grown together". V "Fortified" eq. K? T renders "your strength" eq. Q?

¹⁶⁰ On the K cf. the Q on Isa 10:13; on the Q cf. Jb 3:8.

¹⁶¹ The K as a pure participle is preferable: "those placed, i. e. dwelling in Casiphia". P: "placed" eq. K. V: "Nathinaeos" eq. Q. G. *Ton Athaneim* for which read *Ton Nathaneim*. Yet the underlying text is uncertain.

¹⁶² See list 34.

¹⁶³ The K may be vocalised **רְתִיקוֹת** like **צִדִּיק**, or **רְתִיקוֹת** as a parallel form to **רְתִיקוֹת** (*raphe*) in Isa 40:19. The only warrant for the Q occurs in a dubious passage, Ez 7:23 **עֲשֵׂה הִרְתּוֹק**.

¹⁶⁴ The Q form occurs in I Ch 2:21 and is given by LXX *Segoub*.

¹⁶⁵ Cf. the proper name **נְבוֹר**.

¹⁶⁶ See list 34 and note 160. G: "strong ones" from **עֲתוּדֵי אֲרָץ** (Isa 14:9), hence Q.

¹⁶⁷ The word is a hapax legom. P דלמחזא, G *Tou horan* eq. Q: רָאוּחַ. S: "sight".

¹⁶⁸ The same KQ in Jer 52:31. The word is a hapax legom.

¹⁶⁹ The word proper is a hapax, though similar forms occur in Jer 5:20 18:13. On the form cf. Barth 82e.

¹⁷⁰ Perhaps in the meaning "your treasure", the substantive form of the K is to be preferred.

¹⁷¹ Cf. וְעִיר in Aramaic and וְעִיר in Syriac as parallel to our forms. However, the K is probably an error.

^{171a} P ישוב goes back to Qere. GVT eq. Q.

¹⁷² Cf. אֲבִיטַל II Sa 3:4; I Ch 3:8.

¹⁷³ On the K cf. Gen 32:31; on the Q cf. Gen 32:34. G (B) r. *Pheliel* for which read *Pheniel* equalling K.

¹⁷⁴ The K occurs in the text unchanged in Jer 2:10; the Q in Isa 23:1 and elsewhere.

¹⁷⁵ On the Q cf. Ez 24:8; 26:4, 14, צָחִיק, and the noun צָחִיקָה of which this may be a plural. The K is almost certainly an error. We have included it here because of its superficial resemblance to the other members of this group.

^{175a} P r עֵינָא מְכִיךְ, proving a mis-reading into עֵינִים, derived from K עֵינִים rather than from עֵינִים Q.

¹⁷⁶ It would seem that the complete form preferred by the Q is אָשִׁיב שְׁבוּחַ. See conclusion 2 in the introduction and the examples in detail.

¹⁷⁷ The variation between these prepositions is not based on textual errors, but is inherent in the language itself. The same confusion is frequently met with in the Aramaic papyri of Elephantine and is often the basis of Madinchaema'arbae variants. Other examples of this interchange of עַל for אֶל in the Bible are common. See BDB s. v. עַל, 7c.

¹⁷⁸ The meaning called for is "put to shame", see BDB. The Q is the Hiphil of בּוֹשׁ which always appears in this פִּי form, except in Ps 44:8 and 53:6. Yet the K from the root בָּאֵשׁ gives a similar and satisfactory meaning.

¹⁷⁹ The K from צוֹר "to fashion"; the Q from יצר "to create, form".

¹⁸⁰ The K is to be preferred on the principle of the *difficilior lectio*. The root occurs in Arabic *bahila* in the meaning "to be avaricious". Yet Rabbinic literature offers a far better parallel. בָּהֵל means "to hasten". Thus in Mechilta, Bo, Pithcha 2 ביחל האביב ובא "when the ripening of grains came very early". Cf. Jastrow s. v. בחל for other references. נחלה מבחלה means therefore "a premature inheritance".

¹⁸¹ For the K cf. Isa 65:22 and Canticles Rabbah at 5:15 ואחר מבדה אותו; for the Q, cf. Jb 36:11.

¹⁸² Both the K and Q have no warrant in Hebrew. The few examples quoted by Jastrow *sub verbum* are plays on words and the Syriac parallel רְהַט

(boards?) is very doubtful. See Budde ad loc. p. 6 bottom for further references.

^{182a} G: "to make rare".

¹⁸³ For etymology see BDB s. v. The K occurs in the meaning "food supply" in I Sa 22:10 and "food" in Ps 78:25. The Q occurs in Gen 25:28 and Neh 13:15.

¹⁸⁴ The K is the plural of קָצַץ on Aramaic lines (See Lagarde Bild. der Nomina p. 10). Other forms are found in Ex 30:5; Ps 65:9. The Q is plural of קָצַץ, forms of which appear in I Ki 12:31; 27:4.

¹⁸⁵ On K cf. Ez 16:51; Hos 2:3; on the Q cf. Jb 1:4; 42:11; I Ch 2:16. The Palestinian and Constantinople recensions express our text; Egyptian and Syrian recensions omit. G r. וְאֵת כָּל בֵּיתִי, thus showing יְתִי of our Q (Margolis: Joshua).

¹⁸⁶ This plene writing of רִאשֹׁנָה is by no means isolated. In Jb 8:8 and 15:7 רִישֹׁן appears and in the Samaritan Pentateuch the Yod is always written in all forms of this word (see Koenig II, 1, 255 note).

¹⁸⁷ On the K, cf. Cant 1:9, 15; 2:10, etc.; רִעָתִי; on the Q cf. Jud 11:38; Ps 45:15. The Q goes back to רִעָה a feminine form of רִעָה which occurs in the K of Pr 3:28; 27:10. See below in this list.

¹⁸⁸ The K is preferred by BDB as exhibiting the root form.

¹⁸⁹ The K may be an example of the so-called apocopated plural, (see Cheyne on Isa 5:1), or we may be dealing with an abbreviation which was commonly practised in Biblical manuscripts. See Ginsburg's Introduction. The possibility of the K's being looked upon as an apocopated plural (or perhaps an abbreviation) of חֲצִים must be taken into account in judging the rendering of the Vss.

¹⁹⁰ The correct form is in the K, see Driver. The Q form is influenced by מוֹצֵאֵךְ. It occurs in the text in Ez 44:5.

¹⁹¹ The Q is impossible. The K is the softer form of שָׁשׁ; cf. Aramaic אִיתִי, Arabic *aisa*, Mich 6:10 הָאֵשׁ and Prov 18:24, אֵשׁ.

¹⁹² The dual is usually found, Ex 26:27, Ez 46:19 etc. Yet the K is not impossible.

¹⁹³ This K, which meets us again in Jer 31:38 and Zech 1:16, is perfectly satisfactory. Thus נֶאֱחָז (Jer 48:29) by the side of נָחַז (Is 16:6). לֹךְ רַב לֹךְ (Deut 33:7) has been plausibly explained as equal to לֹךְ רַבָּה לֹךְ (as in Jud 9:29), based on Ben Sira 30:23 פָּח (equals פִּתְחָה) and 37:23 נָס (equivalent to נָסָה). See J. Klausner in שפחנו 1923, p. 49. Vss. are indeterminate, except G *synegmenoi* eq. "brought together" from קוּחַ hence eq. K.

¹⁹⁴ The Q is a poetical form, see Ehrlich.

¹⁹⁵ The singular is נִיָּא, the plural נִיָּאוֹת, like נִיָּת and נִיָּתִים. On K cf. Ez 35:8 יִאֲוִתֶיךָ.

¹⁹⁶ On K cf. I Sa 10:14 **אָן**; Jb 8:2 **עָר אָן**; Mishnic **לָאָן**. The Q is more common with Mem, see Gen 29:4, 42:7 et al.

¹⁹⁷ On K cf. Gen 3:22; Is 54:15.

¹⁹⁸ "Uth" and Ith" forms of noun are common. Cf. **חַרְבוֹת** and **חַרְבִּית**, **חַרְסוֹת** and **חַרְסִית**, **חַפְשׁוֹת** and **חַפְשִׁית**. They are equally frequent in Aramaic.

¹⁹⁹ Barth, 124c, explains the K and forms like **יָחֹר**, **יָבֹל** and **יָקֹם**, as transformations from **יָחִיר**, **יָבִיל**, etc. The ending may be the same here as in **אֲשָׁרִי**, **אֲלֵלִי** etc. The meaning is connected with **סוֹר** and **סָרַר** "sinners", see Targum, Rashi. The K and Q are therefore at least of equal value.

²⁰⁰ The contracted forms **הִנֵּנִי**, **הִנֵּךְ**, **הִנֵּנוּ** (Nu 23:17; Jb 2:6; I Ch 11:25) **הִנֵּכֶם** and **הִנֵּם** are very common. The Q occurs in Gen 20:16 et al.

²⁰¹ The idiom **עָשָׂה אֵת הָרַע** occurs in Gen 39:9, Deut 31:18; **עָשָׂה אֵת הָרַע** in II Ki 21:7 and elsewhere.

²⁰² The K is a collective noun "the gate of potsherds" i. e. where they were thrown, **קַרְסוֹת** being the plural of **קָרַס**, cf. **קָרַב**. Another view of K in note #198. G *charseith*, ASTh, *arseith* all eq. Q.

²⁰³ The pronoun **וְזוֹ** plus the feminine ending **ת**. Here we have another feminine ending **ה**, superadded. Similarly in French "le demain" became "lendemain", which takes another article and becomes: "le lendemain".

²⁰⁴ The K is construct, like **קָנָה** from **קָנָה**. See note 193.

²⁰⁵ On the two forms of K and Q, cf. II Ki 19:13 **אֵין** and its parallel Is 37:13 **אֵינָה**. The K may either contain an anticipatory suffix, like Ex 2:16 **וְתִרְאוּהוּ**, **אֵת הַיֶּלֶד**, a common usage in Aramaic and Mishnic Hebrew, or it may be a petrified suffix like—**יִחְרִיֹו**.

²⁰⁶ The K is the plural of **אֲנִי** (Wright: Comp. Semitic Grammar p. 99). It is the regular form in Mishnic Hebrew.

²⁰⁷ See end of note 205. The KQ are identical in meaning.

²⁰⁸ See note 198. The Aramaic forms are both **אֲשִׁייתָא** and **אֲשִׁנוּתָא**, so that Hebrew can have either the Yod or the Vav form. Thus Aramaic **דְּמוּן** yields Hebrew **דְּמוּיוֹת** similar to our K.

²⁰⁹ The etymological form is best shown in the K. Yet the Q is the usual form of the adjective.

²¹⁰ The K may be an error due to **קָשִׁי**. Nevertheless Kimhi's interpretation (יֹדֵד נֹסֶפֶת) is borne out by such forms as **חָצִי** by the side of **חָץ** I Sa 20:36. To the Madinchae, our K is Q.

²¹¹ The K is vocalized by Ginsburg **קְהִיִּים**. Unless we are dealing with a textual error, **קָח** Ex 35:22 may have as a by-form **קְהִי**, whose form exists in our K. The Q is normal, see Ez 19:4, et al.

²¹² We prefer to vocalize the K with a Sere, cf. above **הַקְרָאֵל** and Mesha Inscription l. 12 **אֲרִאֵל**. Geiger (p. 292) maintains that in many instances **אֵל** was changed to **אִיל** "tendenzioes". That this has anything to do with our K spelling, is doubtful.

²¹³ On K cf. Is 14:6; 32:10, Hos 8:7; Jb 41:18. On the Q, Hos 7:2 et al.

²¹⁴ As we have vocalized the K, it is a variant noun form to the Q. It may perhaps be vocalized *מְדַרְכֵיכֶם וּמַעְלִילֵיכֶם הָרָעִים* would be the plural of *עֲלִילָה*. Cf. *שָׂטָנִים, פְּשָׁעִים, חַטִּיִּים*, etc. Cf. Ehrlich Randglossen vol. 1 p. 8 for a discussion of these plural endings. G—"from your deeds", as above!

²¹⁵ The Q is here definitely an older form than the K, evidence of mere manuscript variation. The K occurs unchanged in Jb 5:16.

²¹⁶ K meaning "God's knowledge" is preferred by BDB. On the form cf. *שְׁלֹחַבְחָה* Cant 8:6.

²¹⁷ Perhaps the Q *שְׁוֹאָה* goes back to *שְׁוֹאָה*, a metathesis from *שְׁוֹאָה* our K; cf. *וְנֹעָה* and *וְנֹעָה*. More probably our K is merely an error.

²¹⁸ The K goes back to *סָנָה* (as *בָּכִי* to *בָּכָה*); the Q to *פָּנָה*, "apparently a parallel form", (BDB). So also *וְנֹנִים* from *וְנָן* and *וְנָה*. The difficult verse Ps 45:14 *בְּתַלְמוֹת מֶלֶךְ כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה* has been emended by Krochmal and Graetz to *פְּנִינִים*. Perhaps the textual *פְּנִימָה* is to be vocalised *פְּנִימָה*, as in our K. On the final He as the ending of the oblique case, cf. Ehrlich 1, 6, Barth p. 352 and Ges-K 90, 2c.

²¹⁹ The K from *רָעָה*; the Q from *רָעָה*. See Ges-K 93, 3, 4; Koenig II, 1 p. 78 f., who point out that the original "ay" is contracted to "ē" before suffixes. Cf. *מִשְׁתִּיכֶם* Is 5:12, *דָּא* 1:16; *מִשְׁתִּיכֶם* Da 1:10; *מִרְאִיָּהוּ* Gen 41:21 etc.

²²⁰ The Q occurs in the text only twice, Pro 18:18; 19:13; and is an inexplicable plural from *מָדוֹן*. Either *מָדוֹנִים* (cf. *מָקוֹמוֹת* from *מָקוֹם*) or *מָדוֹנִים* (on Aramaic lines), which occurs in the text 6:19 and 10:12 deserves preference.

²²¹ See notes 187 and 219.

²²² On the K cf. Pro 7:9 as well as Deut 32:10; Ps 17:8, Pro 7:2. The KQ is a hapax legomenon. G—"eyeball" eq *אֵישׁוֹן* K.

²²³ We have vocalised the K with Kames, against Baer and Ginsburg, as a sign of an undetermined accusative, cf. Arabic *abadan*. D. Yellin in his paper in the Abrahams Memorial Volume discusses *אֲבָדוֹן* as an old accusative. The K would be an accusative on Hebrew ground, see Ehrlich I p. 6, Ges-K 90, 2c and Barth 216b.

²²⁴ Cf. on K Isa 15:1; 16:3; 21:11.

²²⁵ The K may differ from the Q only orthographically.

²²⁶ Unless it be an error, the K bears the same relation to the Q as *קְדוּמִים* to *קָדָם*; or it may be vocalised *בְּטָרוֹם* so Baer, Ginsburg and BDB, and we may compare *תְּחֹת* and *תְּחֹת*.

²²⁷ The K is derived from *מִתְמוֹד*; cf. Isa 4:6 *מִתְמוֹד*, by the side of *מִתְמוֹד* and Obad. 1:6 *מִתְמוֹדֵיךָ* from *מִתְמוֹד*. Or it may be vocalized *מִתְמוֹדֵיךָ*. Cf. note 214.

²²⁸ The *ן* ending is no longer looked upon as an Aramaism. Besides such passages as I Ki 11:3; II Ki 11:13 and Prov. 31:3. it occurs also on MI, as

for example שלשין. See Ges-K 87a. Vss follow Q. *Ho Hebraios* (eq. Aquila?, so Field, Reider) transliterates K. *thanin*, if the final letter may be trusted.

²²⁹ פָּרָנִים cannot refer to the dwellers but to the dwelling places, cf. Deut 3:5; I Sa 6:18. We expect a word in apposition to דְּיֹהָדִים. The K suits our text perfectly—it occurs in the meaning of “dweller in hamlet” in Meg. 19a פָּרָנִים בְּנוֹת נָקְרָא פָּרָנִים and is a participle passive used actively like אֲחֻזֵּי Cant 3:8 or קְבוּרִים in the Mishnah.

²³⁰ The Q is the more usual form; yet the K shows the etymology more distinctly, see Koenig II p. 146.

²³¹ The Greek *Kitharis*, the Syriac “kitara” and the Latin “cithara”, would seem to favor the K. Yet vocalic changes in borrowed words are common. The Targum in our current text reads קִתְרוֹס in Isa 5:12, but this is of slight value. See Krauss: *Lehnwörter* I, p. 193, II, p. 573.

²³² This noun occurs as סִקְפָּנִיָּה in Da 3:5, 15; in Syriac as צִפְנוֹיָא. See Krauss II p. 376, 390, on later forms, and Bevan, *Book of Daniel*, p. 41, as well as BDB for further references.

²³³ Both etymology and meaning of the word are obscure, see Montgomery ad loc.

²³⁴ The K is not regarded as necessarily a Hebraism. אֲנוּשָׁא occurs in Nabatean inscriptions frequently, see Lidzbarski: *Nord-Semit. Epigraph.* p. 222; S. A. Cooke: *Aramaic Glossary* p. 219.

²³⁵ The K is the original form: מָרָא with suffixes, which meets us in the Elephantine Papyri constantly.

²³⁶ We follow Baer here against Ginsburg's contradictory text. Many etymologies have been proposed from Persian and Greek. See BDB for a full discussion. Our vocalization is based on the Persian “*ham ya nah*” as its derivation.

²³⁷ The K is the plural of רָבָו; the Q is the form more familiar in Hebrew. The assimilation of רָבָו is very frequent in Syriac.

²³⁸ On Q cf. Isa 8:7. Cf. the KQ on Ex 37:8 in this list above and notes 184, and 185.

²³⁹ K has the more original form.

²⁴⁰ K is not a Hebraism. It occurs in the Aramaic of Jer 10:11 and in Nabatean. See Cooke p. 241, Lidzbarski p. 264.

²⁴¹ Cf. the Targumic forms נָלִי and נָלִי in Jastrow. See also note 198.

²⁴² The K may be an absolute form like אֲשָׁרִי and אֲלִלִי (Cf., Ehrlich: *Komm. zu Psalmen* note 1). Perhaps it occurs in Pro 28:23 מִוִּיקָה אֲדָם אֲחָרִי חֵן יִמְצָא (see Ehrlich ad loc.). It is perhaps used to vary the narrative in our passage.

²⁴³ The Aramaic orthography of יָרָה meets us in II Ch 16:25 and elsewhere. See BDB p. 432a on this form.

²⁴⁴ On the K's orthography cf. I Sa 22:2; Isa 24:2 et al where the vocaliza-

tion is however on ל"י analogy. On the Q cf. Deut 15:2; Neh 5:10, 11. P r. נשא"ם "carrying".

²⁴⁵ The K form occurs in I Ki 12:33; the Q meets us in the Talmud, Nedarim 10a לשון שברו חכמים.

²⁴⁶ The ל"א form of the Q is very poorly attested, Deut 28:66 and the difficult Hos 11:7. Normally the K form occurs.

²⁴⁷ Besides the K in Pro 3:30, we have רוב in Jud 11:25, רב Jb 40:2, as examples of ע"ו forms.

²⁴⁸ Though no other instances of ע"ו of this verb occur, the proposed emendation of Jb 33:27 ישר into יְשִׁיר (See BDB) is unnecessary, if it is recognised that שיר may occur in שור forms.

²⁴⁹ See Nöldeke ZDMG 1883 p. 537. The possibility of ע"ו forms is not excluded. PVT r. "to rejoice". Gr. "rear well", perhaps due to a mis-reading of נול K as נָדַל, נָדַל. The suggestion is however very dubious.

²⁵⁰ The root is אול and occurs in Ps 73:4 as ובריא אולם.

²⁵¹ The verb is נוב; the Q occurs only in Malachi 1:12. G V—"fruit" eq K.

²⁵² Q a hapax legomenon.

²⁵³ Q a hap. legom. On K cf. Isa 38:14.

²⁵⁴ Q normal form. The K סת occurs in different meanings in Rabbinic literature. See Jastrow s. v.

²⁵⁵ Q, the normal form, yet the Arabic cognates are all ע"ו forms: "ring", *hawak*; "width", *hawak*.

²⁵⁶ On K cf. Is 26:17; Ps 55:5; on Q, Jer 23:17; 30:23.

²⁵⁷ The K occurs in another meaning in Is 33:21. The Q is undoubtedly right.

²⁵⁸ On the K cf. Ps 57:7; 119:85; on the Q cf. Jer 2:6. 18:20 et al. Perhaps the difficult אשוח on Mesha Insc. line 9, 23 by the side of אשיח Ben Sira 50:3 may also be compared. G—"speech"= קשין K!

²⁵⁹ On the K cf. Isa 45:16 חֲשִׁי צִירִים "fashioners of idols"; on the Q cf. צור and especially the feminine צורה. S "strong", a reference to God, cf. BDB s. v. צור p. 849b. A—"character" eq. Q from צורה.

²⁶⁰ The verb is usually ע"ו; Ps 22:20; 38:23 et al; yet the adverb is ע"י cf. Ps 90:10, and an ע"י form may well exist in our K.

²⁶¹ The word is a hap. legom.

²⁶² The eight פ"י verbs are יטב, ינק, יקץ, יצר, ילל, ישר, יבש, ימן. Forms on the analogy of the פ"ו occur as follows: מושב, מוצר, שולל, (Q in Mic 1:8, see note below), הושך (Ps 5:9 K) and הוכיש (II Sa 19:6).

²⁶³ Though the K is the normal form, the Q is a perfectly possible form. Another פ"י form of this verb occurs in the K of Jer 50:8 (See below). See also the Aramaic שיצא.

²⁶⁴ The normal Hiphil of יצק is on פ"ו analogy, cf. וַיִּצְקוּ II Sa 15:24. The imperative Kal preserves the Yod in Ez 24:3, like the genuine פ"י.

²⁶⁵ The LXX read מוסר השבת and Rashi interprets: "a roof beneath which one sat on the Sabbath." Kimhi assumes יסך as a root which occurs once more in Ex. 30:32. The form and meaning are obscure. G seems to be substantiating Q. P apparently secondary (from G)—בית שבחא.

²⁶⁶ As we have vocalized the K, we have here merely a variation between Pu'al and Hiphil. For the K we have ample warrant in the Piel of Jb 38:12 and the Pual of II Ki 10:11; Ps 55:14 et al. Yet we prefer to assume a Hophal of a פ"י in the K which is to be vocalised מִיִּרְעָה, as a passive to the Hiphil. Cf. הִיִּתִּיחַ in Bib. Aram., taken as a Hophal by Lambert, Barth and Strack: Gram. Bib. Aram. par. 17b. The view of Mühlau-Volck that ידע is a פ"ו because of the Arabic *wada'a* (ponere) was energetically and successfully contested by Delitzsch: Prolegomena p. 26 note, who compared Assyrian "idu" and Ethiopic 'ayda'a "to announce"; "ידע" von Haus aus . . . ein eigentlicher Stamm primae Yod ist. Woerter wie מוֹדַע sind Analogiebildungen." BDB recognises the primae Yod character of this root. Yet practically all forms commonly met with look like primae Vav!

²⁶⁷ The K has the Hiphil on פ"ו analogy. Cf. Ps. 5:9 below. See BDB for cognates. The Sabean וחר is a פ"ו; the Arabic *yasara* is a פ"י—evidence of the danger of invoking cognates uncritically.

²⁶⁸ The asyndeton of the K is preferable. Besides our passage, a פ"י form of ישב occurs in Ez 35:9 K תִּישְׁבֶּנָה (See note 271). Arabic *wathaba* "to spring" and Ethiopic 'awsaba "secum cohabitare facere" have nothing in common with the Hebrew root. For an altogether distinct etymology of ישב see Ehrlich, vol. II p. 323. T. r. וְחֹבִי eq. וְשָׁבִי. Perhaps T should be vocalized וְחֹבִי eq. וְשָׁבִי.

²⁶⁹ The known antiquity of place names makes the פ"י form in the Q preferable. Sabaean shows מִיִּפְעָה. See BDB s. v. Read for P מִפִּיעָה—מִפִּיעָה eq Q.

²⁷⁰ The proposed vocalization of the K יִצְאוּ as an imperfect is impossible. We vocalize it as an imperative. See note 263. G read יִצְאוּ, derived from K.

²⁷¹ The Q is impossible, coming as it does from the root שׁוּב. On this use of ישב of the K, meaning "to be inhabited" cf. Ez 29:11 לֹא תִשָּׁב and often Ehrlich's assumption that the K is merely a plene writing for תִּשְׁבֶּנָה is unnecessary, in view of our remarks in note 268.

²⁷² Though an error may be present, it is difficult to say whether the K or the Q is original. The form מוסר may be an "Analogiebildung" exactly like מוֹדַע, see note 266. G tr. "space". T מִשְׁכָּלֵן מְחִיצִיא eq. קִנְסֻדוֹת הַצִּלְעוֹת eq. K.

²⁷³ The Q שׁוֹלֵל is explained by BDB "apparently, barefoot, stripped". In Jb 12:17, 19, where this word occurs, an entirely different meaning is required. We prefer the K as a Shaphel formation of ילל (always פ"י) in the meaning "wailing". We shall then have perfect parallelism, for each stich will express the idea of mourning: a) אִסְפָּדָה b) שִׁלֵּל c) מִסְפָּד d) אָבֵל.

²⁷⁴ On the K cf. Isa 45:2; on the Q cf. Pro 4:25.

²⁷⁵ Unless the K is a textual error, we have here a פ"י noun from ילך. Cf. Ex 2:9 הִילִיכִי. The other Hiphil forms are on פ"ו analogy. Yet the possibility of the K being a plene writing of הִלְכוֹת from הִלָּךְ must not be overlooked.

²⁷⁶ K jussive (though not always so, cf. Ges-K 109, 2b); Q, simple futurity. In the Commination of Deut 28:15 ff., we have both jussive and simple imperfect forms mingled constantly.

^{276a} GV from ירא. P omits. Targum eq. Q.

²⁷⁷ The Madinchae reverse the KQ, proving the purely variational character of the divergents.

²⁷⁸ The K can be construed as an adverb, so LXX, or as a verb like the Q.

²⁷⁹ The Yod in the Hiphil imperative occurs in Isa 43:8; Jer 17:18; Ps 94:1 et al., while הִקְטִיל forms occur in II Ki 8:6; Ps 142:5 (הִבִּיט) and elsewhere. The K may therefore be vocalised הִבִּיט or הִבִּיט. The הִקְטִיל form of the imperative occurs frequently in later Hebrew.

²⁸⁰ Cf. the non-jussive וַיָּשׁוּב, וַיֵּרָא not וַיֵּרָא.

²⁸¹ The K is certainly a scribal error. G omits. Palestinian recension seems to have read תְּקוּעַ equal to K? (Margolis)

²⁸² The usages of הִלַךְ are various. On the Q cf. Isa 3:16; Jer 50:4, BDB s. v. הִלַךְ 4c. Either one of the two infinitives of this construction may be changed into a finite verb: Jos 6:13 וַהֲלֹךְ וַתִּקְעוּ; II Sa 13:9 וַהֲלֹךְ וַתִּקְעָה. Or both may occur as finite verbs (Cf. BDB s. v. 4d) I Sa 2:26 וַהֲלֹךְ וַתִּקְעוּ II Sa 3:1 וַהֲלֹךְ וַתִּקְעוּ. The variety of construction renders our K a possible reading. G—unexpressed. Palestinian recension r. הִלֹךְ, since תְּקוּעַ is likewise tr. by a participle.

²⁸³ K, present time; Q past time. See Driver, Hebrew Tenses.

²⁸⁴ The K, though called an error by Delitzsch Schreier etc. 58b, Olshausen 224d, Gesenius 67i, is defended by Ewald 238c and Koenig 1 p. 305 as a secondary form of the infinitive. Cf. I Ki 6:19 לְהִתֵּן.

²⁸⁵ On the infinitive as an imperative see Ges-K 113, 4d and cf. especially II Ki 4:43.

²⁸⁶ The infinitive absolute of ל"ה verbs in the form וְ is doubtful. Hos 10:4 וְאֵלֹהִים may be a noun and Isa 22:13 וְשָׁחַת is the only remaining example. On the other hand, the K offers excellent sense; the parallel מְקַוֶּה is an infinitive continuing a finite verb, cf. Ges-K 113, 4e. The K is preferred by Ehrlich and Bermann (in his Hebrew commentary on Isaiah or Bahir).

²⁸⁷ Though BDB explains the K as lacking in a relative, it is manifestly a textual error.

²⁸⁸ The K is translated by LXX, Vul. "vulnerans"; the Q means "hammered, beaten" (so most, cf. I Ki 10:16, 17 et al.) or bloody *shakata* (so Ehrlich).

²⁸⁹ Finite verbs after לְבַלְחִי occur in Jud 27:18; Jer 23:14; Ez 13:3, as well

as after מן and למען. See Driver, Hebrew Tenses (par. 41 obs.) on these anomalous forms.

²⁹⁰ The Q is a normal imperative, but the K is the precativ perfect. Cf. Driver p. 19 ff. for an illuminating discussion of this use and compare Isa 21:14 קְרֹמוּ, Ex 24:5 בְּשָׁלוּ and Ps 68:31 בְּזֹר etc. For the Arabic cf. Caspari-Mueller par. 367, 6 and the common formula *salla 'allahu 'alayhi wasallama*.

²⁹¹ The K means: lit. "and I am almost moved-of-foot" (גָּמְוִי רַגְלִים).

²⁹² K has a paronomasia: מִצְאִי מִצְאִי חַיִּים "he who finds me, finds life." For the paragogic Yod see list 17. GP vocalize מִצְאִי מִצְאִי חַיִּים (from מִצְאֵה).

²⁹³ The verse is of difficult construction and the KQ variation is slight.

²⁹⁴ K, Kal, cf. Deut 2:12, 21:22; Q—Hiphil cf. Deut 9:3 et al.

²⁹⁵ K—Kal; Q, Hiphil. See Dillmann ad loc.

²⁹⁶ On the K, Niphal cf. Gen 8:12; Q, Hiphil.

²⁹⁷ The K may be either Poel form in the perfect or it may be vocalized in the meaning: "and Saul was told that David had fled to Gath and that he should not continue to seek him." The first explanation is preferable.

²⁹⁸ On the Kal passive of יָלַד cf. Isa 9:5 and elsewhere; the Q is in the Niphal.

²⁹⁹ The Q is construed as a Kal by Olshausen 241c, who compares נִתְחַן from חָזַן (II Sa 20:9). Stade and Ges-K take it as a Hiphil: "exhibited delay". The K, as we have vocalized it, is a Piel (see Ges-K 68, 2 note). Other vocalizations have been suggested, as e. g. נִיחָר equivalent to נִיאָחַר from נִיאָחַר.

³⁰⁰ On K cf. Lev 24:20; Est 9:13, where a jussive force can be sensed in the imperfect. G r. Q as יִתֵּן.

³⁰¹ The following נִתְרַשֵּׁשׁ as well as the parallel in Ps 18:8 (נִתְרַעַשׁ) makes the masculine form of the Q untenable. Vss. all seem to follow K. Q is impossible grammatically.

³⁰² On K cf. I Sa 23:26; II Sa 4:4 et al; on Q cf. Ps 31:23; 116:11.

³⁰³ The K is Polal—passive to Polel, which meets us in II Sa 1:10 (נִאֲמֹתָהּ) Ps 34:22 and elsewhere; the Q is the passive of the Hiphil.

³⁰⁴ On K see the Kal in Jer 31:29; Ez 18:20, 27; on the Q cf. Deut 17:6.

³⁰⁵ Parallel to the Hiphil of the K is the Piel, which likewise has the transitive meaning "to bring into bondage". See II Sa 8:11. For the Q cf. Jer 34:16; Neh 5:5.

³⁰⁶ The Kal of the K meaning "to increase" is preferable to the Niphal of the Q "to be propagated" (cf. "fish" and שָׂרַץ, דָּגָה, and their denominative verbs). So BDB.

³⁰⁷ Koenig I, p. 511 assumes only one root מוּשׁ used both in the Hiphil and the Kal (against Boettcher). On the K cf. Isa 46:7; Ps 55:12; on the Q cf. Josh 1:8; Isa 59:21 et al.

³⁰⁸ The root מוּד meets us in the Bible in the Polel יְעוּדֵד Ps 146:9 et al. In Ben Sira 4:11 we find, as in our Q, the Hiphil לְכָל מְבִינִים בָּהּ. In our passage then we have an excellent example of chiasmic parallelism: a b b a, a

אָעירדן parallel to אָנחמך and אָדמָה parallel to אָשוּה. See the writer's paper in *Journal of Theological Studies*, Apr. 1933, p. 162 f.

³⁰⁹ On K cf. I Ki 11:8; on Q cf. Jer 44:23.

³¹⁰ The K has its object, "the enemy", understood, so Jud 6:11 לָקָנִים. Its advantage over the Q lies in the fact that וַיִּנָּסוּ and וַיָּרִיעוּ have a common subject "Gideon's men". Moreover, these two words may be joined to the following verse. That the word in question cannot very well refer to the camp מַחֲנֶה is evident from the fact that it is referred to throughout in the singular. See verse 22.

³¹¹ On the Hiphil of the K cf. II Ch 28:33 מַעֲנִיָּים. Probably a scribal error of Yod for Vav accounts for the anomalous form in the K.

³¹² See Kimhi. T: וּבֹמֶן דְּאִיתִינוּן עֲלֵיהּ eq. (רָגַע?) כִּי אֲרִינִיעָה and so in Jer 49:19. G eq. MT.

³¹³ On the K cf. v. 15.

³¹⁴ The K is a masculine verb followed by its feminine subject רִאשִׁית a perfectly regular phenomenon. It is preferred by Ehrlich. The Q implies a subject יַעֲבִיר הַמַּעְבִּיר with רִאשִׁית as object.

³¹⁵ The K makes הָרַע subject of יָשׁוּב; the Q makes 'ד subject of יָשׁוּב with הָרַע as its object. The difficulty with the Q is that, throughout the Psalm, God is addressed in the second person, not the third. P = הָשִׁיב and seems to go back to Q, or perhaps Q goes back to this reading.

³¹⁶ The K is in the Hiphil; the Q is in the Kal. Both conjugations are usually transitive, cf. Ex 2:2, 3. Yet Ehrlich prefers the K on the ground that the Piel and Hiphil often have a reflexive or intransitive meaning, where subject and object are identical. Cf. Gen 41:14 וַיִּנְלָה, Deut 22:12 וַתִּבְשָׁה, and Ps 10:1 וַתִּעֲלִים. Our K therefore means: "hide themselves", which cannot be extracted from the Q.

³¹⁷ We need here an intransitive meaning, which only the Kal of the K supplies. See BDB, Ehrlich and cf. II Sa 15:20 Q.

³¹⁸ Ehrlich accepts the K in a very forced manner. The Q is probably correct.

³¹⁹ The K makes "God" the subject; the Q makes עָמוּ. The suffix on עָמוּ makes it probable that the K is correct, so Ehrlich.

³²⁰ The K means; "to keep in remembrance", cf. II Sa 18:18, Ps 45:18; the Q means "to remember".

^{320a} The verse is of difficult and uncertain construction. GPV r. קָרִים K. Th has Q.

³²¹ The K has "God" as subject; the Q has קָרַנְתָּ which is feminine.

^{321a} The Q demands an object; the K, being in the Niphal, is reflexive in meaning.

³²² The Q makes נִחֲלִים subject of the verb and is to be preferred to the transitive Hiphil of the K. Ehrlich reads יִקְשִׁירוּ.

^{322a} The K is a Po'el of שסה, the perfect of which meets us in Isa 16:13 שוּשְׁתִּי. It is a perfect parallel to בְּנִינִים. So Duham, Klostermann, Marti.

³²³ The Q is correct, cf. the parallel נָרְעוּ.

^{323a} The Q is preferred by Kraeling. Yet such constructions as וְאֵנִי תִפְלֶה, נָאֲנִי שְׁמָמָה render the K not unlikely.

³²⁴ The Q must make "God" subject to extract any sense whatsoever. The K is natural and unforced.

^{324a} The K המבוא is the subject of the verse. Ehrlich cannot understand how the Masorah could err into correcting the K. But no real correction is here intended; the Q is a variation which in this instance is inferior to the K.

³²⁵ The slight nuance in meaning favors the Q here. See however list #56 and note 304.

^{325a} The root מרק "to cleanse". The K הַבְּרוּחַ תִּפְצֵעַ תִּקְרִיךְ בְּרַע is: "blows that cleanse away evil". The Q is: "blows are a cleansing of evil". On K cf. Delitzsch, Nowack, Wildeboer, Ehrlich.

³²⁶ The K: "do thine eyes light upon it". No other example of the Hiphil, which the Q offers, is to be met with. See Toy, BDB.

^{326a} The K: "bareness are his bones". The Q: "his bones are laid bare". The noun occurs elsewhere Nu 23:3 et al. The verb is unique in the Pual. P interprets the word in question as eq. to שָׁפַע, but in any event as a noun, and hence eq. to the K.

³²⁷ No other example of the Hiphil (but see Ehrlich ad loc.); the Q is normal.

^{327a} The Q is a contraction always used in y'y verbs. See Strack 22a.

³²⁸ We have adopted Ginsburg's vocalization of the Q form שוח Kal. The Hiphil has a declarative force. Either reading is possible. See BDB s. v. GS "chatter" eq. וְתִשְׁחַח. Another reading transmitted in the name of Symmachus is וְתִשְׁחַח "is low".

^{328a} The K occurs without change in Gen 50:26. It is merely a phonetic variant to וַיִּשָּׂם. (Cf. German "u" and "u" umlaut) Cf. Ex 30:22 וַיִּסַּךְ from וַיִּסַּךְ and Strack p. 31 bottom. V passive. O—שׁוּיָאוּ J—סִדְרוּ are impersonals equal to passives and therefore Q. G "he placed", as an active, is the K.

³²⁹ Though the Q as an impersonal plural is preferred by Kautzsch 47, g3, Bevan p. 105, and others, the view of Behrman and Prince seems to us more acceptable. The K שָׁנִי is a Pe'il thoroughly parallel to the Pe'il קָרִיד.

^{329a} K is an Aramaic imperfect; the Q is the Hebrew form.

³³⁰ See Est 4:4 below. Both forms are possible.

³³¹ The K has the less common suffix, cf. Hos 8:3 וַיִּרְדּוּ.

³³² The K has a Yod in order to preserve the Sere reading in the suffix. The Q suffix יִגִּי— is uncommon, see Isa 66:5 הַבְּרִילִינִי and Ges K 60, 2.

³³³ On K cf. v. 9; on the Q Gen 31:39. See Ges-K 72, 5 and note.

³³⁴ See note 330. On K cf. Ps 45:16; on Q cf. I Sa 17:10 et al.

³³⁵ The K has for its root חצצר, whence חֲצֹצְרָה. The Q has for its root חָצַר.

On the form see BDB s. v. and Ges-K 53, note 4 and 55, 3. Our vocalization of the K follows Baer, as a Hiphil; Ginsburg vocalizes it as a Piel: **קִחְצָצְרִים**.

³³⁶ When the verb precedes a plural noun, the singular is perfectly permissible. See Ges-K 115, 7 and cf. Gen 1:14; Isa 13:22 among others. In referring to God's discourse, the singular is used 394 times (e. g. Ps 105:42 **דַּבֵּר קִדְשׁוֹ**), and the plural is used 60 times (e. g. Jer 23:9 **דְּבַרֵּי קִדְשׁוֹ**), so BDB s. v. **דָּבַר** III, 2.

³³⁷ Perhaps the plural use of **אֹיִב** is generic, like the Latin *hostes*, which is always used in the plural.

³³⁸ Examples of both **דָּם** and **דַּמִּים** are plentiful. On K cf. I Ki 2:33; Ez 18:13; on the Q cf. II Sa 2:19; I Ki 2:32; Ez 33:5.

³³⁹ Perhaps the K is an abstract noun like **בְּחֹרוֹת**, **בְּלִילוֹת** (see Ges-K p. 385) meaning: "open battle", as opposed to guerilla warfare. T may be expressing the plural form in the K by his rendering: **עֲבַדֵּי קִרְבָּא מִתְבַּדְּרִין**.

³⁴⁰ See Rashi for a Talmudic attempt to harmonize K and Q.

³⁴¹ On K cf. v. 26, 33, for the plural; Q refers only to Nathan.

³⁴² On plural of the K see v. 31. The singular in the Q is collective. See Burney: Kings p. X.

³⁴³ Cf. on K, Gen 42:37; II Ki 22:5; I Ch 25:2a et al.; on Q cf. Jer 5:31. 33:13 I Ch 25:2b.

³⁴⁴ Ehrlich excludes the entire word on the score of dittography. Cf. 15:8 and 18:16 for the Q, which is correct.

³⁴⁵ Not only the plural in the parallel **בְּחֻדְרֵיהֶם** but also the abnormal vocalization of the Q instead of **רָלְתָהְךָ**, points to the superiority of the K, see Bermann ad loc.

³⁴⁶ As the summation of many individual acts, the plural of an abstract noun may be used, see Ges-K p. 385. The K means: "course of their lives" BDB.

³⁴⁷ On the plural of the K cf. Is 24:5; Ez 44:24, Neh 9:13 inter alia.

³⁴⁸ The idiom is **חֹסֶם עֵין פ'**, never the plural. Cf. Gen 45:20 et al.

³⁴⁹ On the K cf. Ezek 16:26; 23:8, 17; on the Q cf. 16:15, 34, 36; 16:22 et al.

³⁵⁰ The K refers to Samaria in the main, cf. v. 46 and also v. 52. The Q refers to all the "sisters", Sodom, Samaria, etc.

³⁵¹ The singular is translated by LXX and Vulgate and is somewhat to be preferred.

³⁵² On the K cf. the plural in Jer 18:15.

³⁵³ The K is preferred by Ehrlich, who points to **מַעֲנָה** I Sam 14:14. The Q is unattested. Both the rendering of G "lawlessness" and of V "their sin" are derived from the K **מַעֲנֹתָם** (rather than the Q) from **עָוֹן**.

³⁵⁴ On the K cf. I Chr 17:19, 21; on the Q, Ps 71:21; 145:3; Est 1:4; 10:2.

³⁵⁵ The idiom is always in the singular, cf. Gen 31:29; Deut 28:32 Mi 2:1; Pr 3:27.

³⁵⁶ The plural is preferable in regard to the seven things hateful to God.

³⁵⁷ Cf. v. 23 for the K; Ibn Ezra ad loc. experiences difficulty in making the Q intelligible, but see 17:4 **שֶׁמֶת אֶתְּךָ**. Normally, though not universally, the plural is used.

³⁵⁸ Either the singular or the plural is possible.

³⁵⁹ The plural occurs; see Job 41:1; Dan 1:15 and Ges-K 93, 3.

³⁶⁰ On K, cf. Ex 2:26; Deut 21:13; 22:3; Isa 3:6, 7; on Q, Gen 35:2; 37:3 44:13, et al.

³⁶¹ Though the idiom occurs in the singular in Ecc 1:8, the plural is possible, see Delitzsch ad loc. For the plural verb cf. Mi 4:11: **וְחָזוּ בְּצִיּוֹן עֵינֵינוּ**.

³⁶² See Kautzsch: Gram. Bib. Aram. 54, 3, b. We should expect the plural, yet cf. **יִשְׁתְּחוּ**.

³⁶³ The Q is slightly favored by the parallel **עָן, פָּשַׁע**.

³⁶⁴ See Bertholet. Decision is difficult in this obscure verse.

³⁶⁵ Chariots were driven with both hands, cf. II Ki 9:23.

³⁶⁶ In the construct relation, the verb usually agrees in number with the genitive not the nomen regens, because of its proximity to the former. Cf. Gen 4:10; Ex 14:4; I Sa 2:4 etc. and Ges-K 146, 1 and note. The K therefore has **יִכְסְּמוּ** in the plural in agreement with **שִׁשְׁתֵּימֵנו**, and **אֶשְׁתְּנוּ** in agreement with **אִנְפוֹתֵי**. In both cases the K is to be preferred to the Q, so most authorities.

³⁶⁷ **אִישׁ יִשְׂרָאֵל** is used collectively and may therefore take a plural verb, see Ges-K 145, 2 and cf. Jud 1:12; I Ki 20:20; Mi 4:3 etc. for other examples. De Rossi manuscript #20 reads **בְּנֵי**, perhaps induced by the K. The G *hoi huioi* likewise points to the K. T: **וַאֲמָרוּ אִנָּשׁ** V: "responderunt viri", may be a rendering of the Hebrew collective.

³⁶⁸ The K is more strictly grammatical, using a plural verb before a compound subject, cf. Gen 40:1 **חֲטָאוּ** Job 3:5 **יִגְאָלוּ** and see Ges-K 146, 2 b. Yet the singular verb agreeing with the nearer noun, in this case **יִרְבַּעַם**, is well attested. Cf. Gen 7:7; 24:50.

³⁶⁹ The singular verb before a plural subject occurs frequently as e. g. Jud 13:17 K; Isa 13:22; Jer 51:48; Ps 124:5, cf. Ges-K 145-7. The author or speaker starts with the simplest form of the verb, the uninflected third person masculine singular, and leaves it in suspense when a plural subject is then added, somewhat like an impersonal verb. G r. K, om. **עָבְרִי**.

³⁷⁰ The K agrees with the subject of the clause; the Q follows the rule of agreement with the predicate noun: **לְשֵׁנֵי נָוִים**. This practice is met with in other languages, as in Vergil's famous line: "Hic, labor; hoc, opus est".

³⁷¹ Cf. note 368. The K is the plural subject of **פָּרִיו** and **וַעֲלָהוּ**, the Q is somewhat more normal in agreeing with the nearer noun **פָּרִיו**.

³⁷² The Q is masculine, agreeing with the normal gender of **מִקּוֹמוֹת**. On the

other hand מקום is construed as a feminine in Jb 20:9 לא השורנו עוד מקומו. See Albrecht, ZATW XVI, 1896, p. 52.

³⁷³ See Albrecht *ibid* p. 76. The noun פעם occurs as a masculine in Jb 16:28, I Ki 7:30; normally פעם is feminine as in the Q.

³⁷⁴ The form of the Q occurs in the following verse, yet the number of examples of the use of להם are too few to establish its gender definitely.

³⁷⁵ In this verse, the K is masculine in agreement with the subject פרה, which is masculine and is preferred by BDB. The Q is manifestly influenced by the following שאתה. Kimhi *ad loc.* attempts to make of פרה a common noun.

³⁷⁶ שמש is feminine in Ju 19:34; masculine in Gen 19:23.

³⁷⁷ שבת, in itself feminine, has been influenced by its constant association with יום to become common in gender. On the feminine of the K cf. Ex 31:12; on the Q, cf. Isa 66:2, 6.

³⁷⁸ The word in question refers to Moab, which may be feminine (when personified) or masculine. Cf. verse 20 הוביש מואב כי חתה. Cf. also Nahum 31:15 for a similar change in gender.

³⁷⁹ כנף is normally feminine as in our Q; cf. however II Ch 3:11, 13, where it is apparently masculine.

³⁸⁰ It is possible, though hardly probable, that we have here merely an orthographic loss of He. The K is most likely an error.

³⁸¹ Cf. preceding note. Yet in these abstract enumerations we find feminine as well as masculine numerals (contrast vv. 24, 29 with v. 21). The parallel however argues for the Q; yet here the He may be due to dittography, and the older orthography שלשהמה should perhaps be resolved into שלש הקה instead of our text. The K would then be of equal value with the Q.

³⁸² The Q is more normal; on the K cf. Zec 3:9, 4:10 where עין is masculine.

³⁸³ Normally masculine as in our Q, המון nevertheless is used in the feminine in Jb 31:34 רבה המון אערוץ.

³⁸⁴ The Q has נערה as antecedent. The K, normally held inexplicable, is to be preferred on the ground of *difficilior lectio*. השיב נפש occurs in Ps 19:8, 35:17 and our idiom השיב לב appears in Mal 3:24 והשיב לב אבות על בנים. The antecedent of the K is therefore לבה. The verse is therefore to be translated, lit: "To speak to her heart, to regain her estranged heart". See Ehrlich's entertaining remarks *ad loc.*

³⁸⁵ Decision is here difficult.

³⁸⁶ The Q has רעה as its antecedent, see Kimhi; the K has the abstract idea מאני מביא as its antecedent, and hence the masculine is permissible. See the beg. of note 381 on the gender of abstractions.

³⁸⁷ Kimhi struggles with the Q (בם באנשי המחנה). From the connection the K seems far preferable (so Behrmann in Or Bahir *ad loc.*). P apparently read the K and vocalized בה.

³⁸⁸ The Q seems to refer to **תַּקָּה** which is feminine. The K refers the pronoun to **אִשׁוּר** and is preferred by Ehrlich and Behrmann *ad loc.*

³⁸⁹ This highly difficult verse has been variously interpreted and different nouns, masculine and feminine, have been suggested.

³⁹⁰ The K agrees with **נתן** the subject; the Q with **למלך**, the predicate nominative. See note 370.

³⁹¹ See preceding note.

³⁹² The K agrees in number and gender with עֵינֵינוּ; the Q can only be interpreted as a casus pendens: "still are we—our eyes are longing".

³⁹³ In this crux interpretum it *seems* that the K agrees with אֶרֶץ; the Q with יִתְרוֹ. G (B) construes הוּא with מֶלֶךְ hence Q. G (C) supplies *Kai* before *Basileus*, and construes with יִתְרוֹ, as do the Masoretic accents; but still masculine, i. e. Q.

³⁹⁴ The K agrees with its own clause, where the king is referred to in third person; the Q may be referring back to the preceding clause.

³⁹⁵ The Q goes back to verse 9: אַנְכִי. The K is in the third person, because it seems to be third person in its own clause. Cf. the benediction of the Evening Service בְּרִיךְ אַתָּה ה' גֹּאֲלֵי יִשְׂרָאֵל for a similar laxity in grammatical structure.

³⁹⁶ On the use of the first person cf. verse 6 **לְאֲבוֹתָם לֵתֵת לָנוּ**.

³⁹⁷ We follow the Q of Baer, cf. Norzi for the contradictory Masorahs. The K is more in line with the rest of the verse.

³⁹⁸ The parallel in Ps 18:33 is of no value for our text because of the change of verbs. See Vodel: *Konsonantische Varianten* etc. p. 25, who can make no sense of the Hebrew in Samuel because of the verb וַיִּתֵּן, whether from תור or נתן. So most commentators.

³⁹⁹ The K agrees apparently with תמים and the K in the preceding verse. The parallel in Psalms agrees with the Q as it does in the preceding verse. See note 398.

⁴⁰⁰ See Kimhi ad loc.

⁴⁰¹ For the K cf. אָבִי in the parallel stich; for the Q cf. אֲמִרִים.

⁴⁰² The entire discourse is in the feminine singular.

⁴⁰³ On the feminine cf. v. 19 הגלח and in the very verse לך, תפארתך. Yet the Q is preferable in the clause שאו עיניכם.

⁴⁰⁴ On the K cf. **יוסף** as a collective plural as the antecedent; on the Q cf. **דיין**.

⁴⁰⁵ On the first person of the K cf. v. 16, כה אמר ה' v. 17, למנאצי; on the third person see v. 16, לא מפי ד', v. 18, דברו (primus). A striking instance where the prophet identifies himself with God is afforded by the Pesikta Rabbathi ed. Friedmann p. 131 b (reprinted in B. Halper Post-Biblical Hebrew Literature I p. 16 ff.) where we read אמר לה ירמיה מאיוב נשלו בניו ובנותיו (primus) and ומה נשלו בניך ובנותיך מאיוב נשלתו וממך נשלתו כספך חזהך וכו' (secundus).

⁴⁰⁶ For the third person cf. העמיקו.

⁴⁰⁷ On the K cf. v. 10 והיתה כשדים; on Q cf. שטי נחלקי.

^{407a} *G Katelaben* eq. הקשיני. See on this Greek verb Margolis in *AJSL*, vol. 22, #2, p. 117.

⁴⁰⁸ K has an antecedent "Pharaoh"; Q, "God". See Kimhi ad loc.

⁴⁰⁹ This verse is usually emended to נודי קרה כמו צפור, with the verb referring to נקש. Ehrlich prefers the K נודו on the ground that נפש would be addressed in the masculine, and he compares Ps 3:3 אין רבים אומרים לנפשי לו ישועתה לו.

⁴¹⁰ On K cf. v. 9 thruout.

⁴¹¹ V. 18 uses the singular, v. 20 is doubtful, v. 21 again the singular, a common fluctuation in the Psalms.

⁴¹² No KQ according to Baer, see note. On the other hand see Ochla [ve-Ochla list 131 for Ps 108:7.

⁴¹³ The KQ puts these words into Elihu's mouth; the K makes them the words of the penitent sinner. See Rabbinowitz and Obronin ad loc.

⁴¹⁴ Antecedent רגלוהי.

⁴¹⁵ Antecedent מצבעתא.

⁴¹⁶ Antecedent צפרי.

⁴¹⁷ Antecedent מצבען.

⁴¹⁸ Antecedent קרינא.

⁴¹⁹ Antecedent חניתא.

⁴²⁰ Usually in numerals below ten the plural of the noun is used, see Ges-K 134, 2. Yet examples of the singular like our K occur cf. II Ki 22:1; Ez 45:1 as well as II Ki 8:17; 25:17 K.

⁴²¹ The use of the apposition in the case of the number "two" occurs twenty-six times, as e. g. Ju 11:3 שנים חדשים (BDB). The construct in the Q is more usual.

⁴²² See Ges-K 134, a, b, for optional methods in the use of numerals.

⁴²³ On the use of the construct in dates cf. Ges-K 134, 4 note. It occurs without any KQ in Jer 46:2 and is common in Aramaic viz. בשנת חדה.

⁴²⁴ The K is locative; the Q is accusative. See Ges-K 118.2 and 90, 2 respectively.

⁴²⁵ The repetition of the Mem is optional. See II Ki 17:24 Q against Prov 28:8 Q and see note 426.

⁴²⁶ See note preceding. An instance where the preposition is repeated is furnished by Ex 3:22.

⁴²⁷ The K is to be translated: "the water stood, very far away, at Adam". On this use of Beth meaning near, at, by, cf. BDB s. v. II, I and cf. I Sam 29:1; Ez 10:15, 20. The fact that the Jordan was crossed on foot at Damieh in 1927 (S. L. Caiger: *Bible and Spade*, 1936) tends to confirm the K, rather

than the Q: "the water stood very far away from Adam". G r. for קָאָר מְאֹד—קָאָר hence Q. P eq. Q.

⁴²⁸ On the temporal Beth see BDB s. v. V, I and Gen 2:4; 4:8; on the temporal Kaph see BDB s. v. 3b and cf. Gen 19:17; 24:30; 29:13 et al. G om. Pales-
tinian recension, *en*, equals K.

⁴²⁹ These two passages reverse each other. On בעבר cf. further Jos 24:2, 14 on מעבר, II Sa 10:16.

⁴³⁰ Cf. Jos 12:7; 24:15 and note 429. G (B) *iameibein* is an error for *Baiemein* eq. K.

⁴³¹ Kimhi: K means to read במלכו בירושלים.

⁴³² Often the absence of the Vav heightens the poetic force of the verse.

⁴³³ Though the Q as an infinitive in place of a finite verb, is possible, (cf. Ges-K 113, 4 and examples there), the K seems preferable as a parallel to וְשָׁמָּה.

⁴³⁴ On K cf. Ex 17:16.

⁴³⁵ On K cf. Gen 10:19; on Q cf. Gen 19:4.

⁴³⁶ In all these cases, except in La 5:7, the asyndeton is preferred on purely subjective esthetic grounds.

⁴³⁷ The Q, and the accents, have an awkward division of words, viz.:

כִּי הֵם וּמִקְנֵיהֶם יַעֲלוּ וְאֶהְיֶיהֶם, וּבָאוּ בְּרִי אֶרֶץ לָרֶב.

The K (especially if אָהֵל is taken in the sense of "family", cf. *'ahl* in Arabic) yields a far better structure:

כִּי הֵם וּמִקְנֵיהֶם יַעֲלוּ, וְאֶהְיֶיהֶם יָבֹאוּ כְּרִי אֶרֶץ לָרֶב.

^{437a} GP r. וְיִעֲבְרוּ עִבְרוּ. וְכָל הָעָם עִבְרוּ אֶת הַמֶּלֶךְ.

^{437b} G r. *Kai parastekan*. It is hardly likely that it read וְשָׁאָר.

⁴³⁸ K, a jussive; Q, an imperative.

⁴³⁹ The K gives a far better rhythm (Kinah) thus:

וְכָשְׁלוּ בָם אֲבוֹת וּבָנִים יַחֲדוּ // שָׁכַן וְרָעוּ יַאֲבִדוּ.

The Q is halting:

וְכָשְׁלוּ בָם אֲבוֹת וּבָנִים // יַחֲדוּ שָׁכַן וְרָעוּ // וַאֲבִדוּ.

⁴⁴⁰ The Vav of apodosis is in the Q, cf. Driver Hebrew Tenses 136-8, BDB s. v. Vav, 5a, and examples.

⁴⁴¹ The K is asyndetonic, but the Q seems smoother in the connection. For the same reason, the K of 46:15 is preferred. G r. וְעָשָׂה.

⁴⁴² After וְהָיָה the simple imperfect occurs circa 100 times, the perfect with Vav consecutive 85 times (See BDB p. 225a).

⁴⁴³ In all these examples, the asyndeton and the imperfect is preferable, perhaps, to the perfect with Vav consecutive. We have indicated them as equal in value.

⁴⁴⁴ The Q offers better parallelism, cf. תִּתְּנֶם, though the Vav of result occurs, cf. Jb 4:6b וְהָיָה דְרִכְךָ וְהָיָה חֶקְךָ; 36:12 חֶקְךָ וְהָיָה חֶקְךָ; T: וְהָיָה חֶקְךָ וְהָיָה חֶקְךָ; eq. K. וְהָיָה חֶקְךָ וְהָיָה חֶקְךָ.

⁴⁴⁵ The sense of the passage according to the K is: "Justified is the first party, in his dispute; let his opponent come and cross-examine him" i. e. when one side of a case is heard it seems that that party is in the right, but let the other side come and expose the weakness of his position.

⁴⁴⁶ On the K cf. Deut 28:29; on the Q cf. Gen 1:6 and Driver 135, 5. The progressive tense may come either in the perfect with Vav consecutive or in the imperfect with weak Vav.

⁴⁴⁷ The parallel וְנִשְׁפָּט favors the Q with weak Vav. The K is erroneously vocalized by Ginsburg וַיִּסְתֵּר which is meaningless.

⁴⁴⁸ The form כִּי אִם occurs in the text with no KQ in II Ki 5:20.

⁴⁴⁹ The meaning of the verb, both K and Q, is in doubt, and the K without the article may perhaps be acceptable.

⁴⁵⁰ Cf. Nu 7:3 וְשׁוֹר לְאַהֲד.

⁴⁵¹ Perhaps there existed in Hebrew an assimilation of the article in common phrases like a construct relation. Thus מַעֲבָרֵי הַשָּׂבָכָה became מַעֲבָרֵשָׁבָכָה exactly as כְּהִיּוֹם became כִּיּוֹם etc. The Arabic article has a connective Aleph which in continuous discourse loses its vowel and this would perhaps offer an analogy: 'al-malik but baitul malik. This view would account for a large number of K in our group. Note also the frequency of בֵּית הַמֶּלֶךְ in this list. This hypothesis we advance tentatively, and have marked each Q as preferable.

⁴⁵² The סְפָרִים have been described before (v. 9) and we should therefore expect the article, yet cf. Est. 4:12 where no article occurs in the text.

⁴⁵³ In כָּל הַהֶמְנוֹן יִשְׂרָאֵל, כָּל הַהֶמְנוֹן is in apposition with יִשְׂרָאֵל. Cf. Hebrew Tenses, par 190 (3rd ed.). On the other hand כָּל often has the article following. See Ges-K 127 note 4 and cf. Jos 8:11; I Ki 14:24 Jer 25:26; Ez 45:16. G (A) om יִשְׂרָאֵל. Reads K only.

⁴⁵⁴ On K cf. I Ch 18:27; II Ch 25:11; on Q cf. II Sa 8:13; Ps 60:2. G (A) *Gaimete*; G (B) *Remele* for which read *Gemele* eq. Q without article.

⁴⁵⁵ The K uses the article for the general statement.

⁴⁵⁶ The K offers better parallelism (?) וְהָיָה מְדַבֵּר לְכַרְמֶל // וְכַרְמֶל לְיָעַר. יחשב.

⁴⁵⁷ Cf. note 451. Ehrlich holds both K and Q to be incorrect; he emends to שָׁעַר בְּנִימִין; see 38:7.

⁴⁵⁸ Cf. the parallel צִדְקַת הַצְדִּיק.

⁴⁵⁹ Cf. the parallel בָּעַל כִּנָּמִים or בָּעַל כֶּנֶף. A apparently וְעוֹף הַשָּׁמַיִם.

⁴⁶⁰ Probably בָּנִי fell out of the text before בְּנִימִין. Cf. however v. 25 וַיֵּצֵא בְּנִימִין. One Greek ms. om. בְּנִי.

⁴⁶¹ The K is perfectly satisfactory. The river *par excellence* is the Euphrates, cf. Gen 31:21; Ex 23:31; Nu 22:5; Isa 7:20 etc.

⁴⁶² The K has the impersonal idem per idem construction: יִשְׁאֵל הַשּׁוֹאֵל. Cf. Gen 48:1 and 48:2 וַיֹּאמֶר לְיוֹסֵף, וַיִּנְגַּד לְיַעֲקֹב.

⁴⁶³ The Q is absolutely essential. *בן כן* fell out before *בן*.

⁴⁶⁴ The parallel passage in Isa 37:32 reads *ד' צבאות*. Yet the K alone offers excellent sense.

⁴⁶⁵ This Q is evidence that no corrections are here intended. The information offered by the Q could be gleaned only from manuscripts.

⁴⁶⁶ The Q is regular: *הנה ימים באים ונבנתה*. On the form offered by the K *הנה ימים ונבנתה* cf. list 75.

⁴⁶⁷ The K is superior rhythmically perhaps.

^{467a} Origen adds *אלי*.

⁴⁶⁸ That we are not dealing with corrections is proved by the large number of examples of dittography uncorrected by the Q. Without subscribing to all his instances, we refer to Delitzsch *Schreib- und Lesefehler* par. 84–88. Cf. especially Ez 44:19 where three words are erroneously repeated. Or Ez 16:6, where four words are so repeated (doubtful).

⁴⁶⁹ The LXX read the K which is preferred by most moderns. See Ehrlich and Spurrell *ad loc.*

⁴⁷⁰ Though the Q occurs in I Ch 20:1 and is preferred by Driver, yet Graetz, (*Geschichte* I p. 254), Klostermann, and H. P. Smith prefer the K: "When the messengers of David went forth".

⁴⁷¹ Though the Q occurs in I Sa 17:16 (as a proper name) a long catena of scholars prefer the K (Thenius, Wellhausen, Driver, Buhl, Ehrlich etc.): "the fords of the desert".

⁴⁷² The usual explanation of the K, following the accents, is "What have you and I in common, sons of Zeruiah,—if he curses and if God told him to curse David, who shall, etc". The Q is thus interpreted: "Let him curse, because God has told him etc." Recently I. Eitan has published a new interpretation of the K which disregards the accents: "What concern of yours and mine, sons of Zeruiah, is it, if he curses? For if God has told him etc." See *Shvile Hachinuch* Tishri, 1929, p. 247 f.

⁴⁷³ The Q is by common consent impossible. The K has been emended into *בְּעֵנִי*; this is unnecessary. Our vocalisation *בְּעֵנִי* with the suffix as an objective genitive "the sin committed against me" is perfectly satisfactory. Cf. Gen 9:2; 16:5 *חָקְסִי* "The wrong done me". Driver in his *Notes on Samuel* claims that *חָמַס* would have been used in this sense in Hebrew, not *עֵוֶן*. However this use of *עֵוֶן* is to be found in Medieval Hebrew. Thus in the *Rule of Asher ben Jechiel* (I. Abrahams; *Hebrew Ethical Wills*, I p. 122) we read *וּחְכֻנֵּעַ לִפְנֵי לִבְקֶשׁ מִמֶּנּוּ מַחִילָה אֵל יִגְבֶּה לְבָרַךְ לֵאמֹר יֵשׁ לִי עוֹן מִמֶּנּוּ* which Abrahams well translates: "I am the injured party etc." GV "My affliction" eq. *בְּעֵנִי*.

⁴⁷⁴ K meaning "against his life" (sc. Absalom) is preferred by Driver and H. P. Smith. On this meaning of *נֶפֶשׁ* cf. I Ki 2:23; Pro 7:23; La 5:9.

⁴⁷⁵ The idiom with **אִישׁ** is singular, cf. Gen 10:5 **אִישׁ לְלִשְׁנוֹ**. The Q may be no manuscript variant, merely an erroneous mater lectionis.

⁴⁷⁶ The K is preferred by Driver, Wellhausen et al. in the meaning "Carians". It occurs in the text unchanged in II Ki 11:19. For another view of **כְּרָחִי** see B. Levin: **וּזְנוּ מַלְכִים בַּחֲנִיךְ**.

⁴⁷⁷ The Q is universally recognized as impossible. H. P. Smith reads **מָדָה**. Yet our K requires no change. In Nu 13:22 **אִישׁ מְדוּחַ** appears; here **מְדִין**, is the corresponding form, like **לְבָנוֹת**, **לְבָנִים**, **חֲטוֹת**, **חֲטָיִים**, **חֲטָיִים**, **חֲטָיִים**. (See Ehrlich vol. 1 p. 6). The **י** ending to which Driver objects as being chiefly late is well attested; not merely does it appear in I K 11:33 **צַדִּיקִי** but also on the Mesha Inscription **מַלְכִין**, proving the antiquity of the form. G *Madon* eq. Q. A "Adversary"; P "measured"; T "hero"; all indeterminate.

⁴⁷⁸ See parallel in Psalms.

⁴⁷⁹ In this difficult passage, the K may be taken as an apocopated plural from **הַשְּׁלִשִּׁים** (so Ehrlich) or as **הַשְּׁלִשִּׁים** (so Wellhausen, Graetz). T **נִבְרִיא** may be the K vocalized as **שְׁלִשִּׁים**. Cf. 23:13 where **מִהַשְּׁלִשִּׁים** is rendered **נִבְרִי** without "thirty" being expressed, though previously **שְׁלֹשָׁה** Q is tr. **חֲלָחָה** **נִבְרִיא**. P r. K as **שְׁלִשִּׁים**.

⁴⁸⁰ K refers to David; Q to Solomon.

⁴⁸¹ The Q offers manifest difficulties. Stade pointed out that the Vav before **וְאֵת כָּל הַכֵּלִים הָאֵלֶּה** is unnecessary, which he accordingly deleted. If we keep the K, however, translating: "And all the vessels of the Tent" (cf. I K. 8:4 = II Ch 5:5) the Vav is in place. The difficulty of **כָּל הַכֵּלִים הָאֵלֶּה** can be partially overcome by assuming this as an example of apposition. Cf. Ex 39:17; II Ki 16:12; Ez 8:29 **הַלְשִׁכּוֹת בֵּית ה'** (Driver, *Hebrew Tenses*, on Apposition and Ges-K 127, note 4). It is possible that our K was changed because of the distasteful idea that Hiram built the vessels of the Tent. Yet the preceding verses *do* attribute to him all the Temple utensils.

⁴⁸² The K occurs in the text of Ez 47:19, 48:28 and is preferred by a long catena of scholars. See Burney ad loc. and BDB s. v. Palmyra (Tadmor) is too remote a locality for our context. See Buhl *Geographie*, G. A. Smith, *Historical Geography* p. 270 note 2, p. 580, note 2. G (A) *Thermath* eq. **חֲרָמָת**, error for **חֲרָמָר** = Q? Stier and Theile r. *Thamor*.

⁴⁸³ The Q is unintelligible (Ehrlich). The LXX cf. II Ch 15:18 translates the K. V "et voverat" = **וְיָקְרָשׁוּ** GPT: **וְיָקְרָשׁוּ**.

⁴⁸⁴ The capture of Elath by Rezin of Aram would presuppose Aramean settlers. To maintain the Q, Burney deletes **רָצִין** and changes **מֶלֶךְ אֲרָם** into **מֶלֶךְ אֲדָם**, basing himself on such passages as I Ki 9:26, II Ki 14:7, 22 where Edom is spoken of as the original owner. Yet **הַשִּׁיב** may not mean "restore to its previous owner", (cf. II Ki 14:22) but rather "annexed". Moreover, there is no reason why the Edomites should only now be described as settling in a city admittedly theirs. S. Raphaeli in *Sepher Hashanah*, vol. 1, p. 78

maintains that Edom and Aram had so well intermingled by this time that both K and Q are correct.

⁴⁸⁵ Rashi's ingenious attempt notwithstanding, the Q is impossible. The K was vocalized by Burney on the basis of the Targum as *קל נביא וקל חזן* (כל ספר כל מלין). G *קביאו*. PV like T.

⁴⁸⁶ The Q occurs in Jer 52:16. On the other hand, Jer 39:10 reads *קרקמים ויניבים* "vineyards and fields(?)", from *jāba* "press". Koenig, 1, 2, p. 105 derives the Hebrew of our K meaning "plowman" from *jawba* "pit". See Burney ad loc. G (B) TABEIN error in uncials for GABEIN eq. K.

⁴⁸⁷ See Jb 9:3 for the reverse KQ. Ehrlich, Behrmann, BDB et al, prefer the K, comparing the following simile of the swimmer to substantiate it. Parallels to the Q *קמו* occur in Jb 27:14 *למו*, in the ordinary *קמו*, and in the K of Jb 9:3. *S hos* eq *קמו*?

⁴⁸⁸ For the K cf. the parallel *לקדי*.

⁴⁸⁹ The verse can be translated according to the Q only as follows:—"Because of yore did I break thy yoke, and I burst asunder thy bonds, and thou didst say, I will not transgress." Yet the context is against this interpretation and practically all the moderns vocalize and understand *נחתי* and *שברתי* as second person feminine forms: *נתקתי* and *שבִּרְתִּי* (see list 15). In accordance with the K, the following interpretation emerges: "For of yore didst thou break thy yoke (of obedience), didst thou burst asunder thy bonds, and thou didst say, 'I will not work'." See Ehrlich and Giesebrecht ad loc.

⁴⁹⁰ The Q from *יחל* is impossible (so Giesebrecht). The K is from *חול* (see Kimhi: *אחוני חיל וכאב*).

⁴⁹¹ The Q has a vague parallel in the Arabic *wazana*. The K means "lewd" (Delitzsch, Prolegomena p. 73) or "well-nourished" (Kimhi, Ehrlich, and most). See Giesebrecht for references.

⁴⁹² This crux interpretum has been variously explained—"assist" (LXX), "leave over an end or remnant" (Tar., Vul., Rashi, Kimhi), "loosen, free" (Dunash, Kimhi), and preferably "strengthen" from *שרר* (R V). Inasmuch as *שרר* is an intransitive verb, it has been proposed to read *שִׁרְרְתִּיךְ* or *הִשְׁרִיתִיךְ* see BDB, but the change of a verb from intransitive to transitive meets us at times. Cf. Isa 2:21 *לְעָרוֹן הָאֶרֶץ* and I Ki 1:6 *וְלֹא עָצְבוּ אֲבִיו*. Thus the K can mean "to strengthen". G "Make straight" *יִשְׁרְתִּיךְ* nearer to Q. Other versions *שרייתך* from *שָׂאֲרִית*, see Kimhi ad locum.

⁴⁹³ The K is from *ירא* (Cf. Isa 44:12; 49:8; Jer 1:5 Q on the form) parallel to *יִדְּאֵן*.

⁴⁹⁴ The Q has the difficulty of one determined (הִינִדֵּעַ) and one undetermined noun (נֶעֱדָר). J. D. Michaelis' interpretation of the K as *הוא ידע נֶעֱדָר* has won general acceptance. Ehrlich's objection is ungrounded.

⁴⁹⁵ On this verse see chapter 3. The Q *וואשב המה ישיבים שם* is unintelligible (Ewald et al). The K is to be preferred.

⁴⁹⁶ The Q is a nomen gentium but is inferior to the K "drunkards" (cf. Pro 23:20). See Davidson. T סחור סחור eq. מובאים טובים or סביב. Yet perhaps the K טובים is taken as equal to טובים, thus בוז eq. בוז. Saadia likewise works on this theory in his translation of Job.

⁴⁹⁷ The K occurs in Jonah 4:11; I Ch 29:7, and is preferred by Hitzig and Ewald. "Though I write ten thousand of my laws, etc." Wellhausen's proposed רב חרתי and Graetz's דברי חרתי are both unnecessary and unlikely. The Q is the plural of רב which occurs nowhere else. The verse is of great importance in weakening some assumptions of the Higher Criticism. G r. רב וחרתי eq. K.

⁴⁹⁸ The text is uncertain here, see Baer and Ginsburg. The Q is impossible. The K as vocalized is a Hiphil, though נאעש as a Kal is also possible, cf. Hos 12:9; Jb 15:29.

⁴⁹⁹ All the varied interpretations and emendations are unsatisfactory. Perhaps the verse can be thus divided: יקרזת וקמאון // לא יקנה אור where the phrase יקרזת וקמאון (Cf. יקר in Jb 31:26) is divided in the parallel strophes. The verse would then be translated:

"There will be no light,

And the splendors will be congealed." V r. וקמאון וקמאון.

⁵⁰⁰ The K is taken as Kal perfect (Gesenius, Olsh. Del.) "and she is crushed", as an adjective (Cheyne), "and crushed". Perhaps it can be taken as a noun, a by-form to דך, (cf. קנה קו) meaning "the poor". The parallelism of the stichs is then improved. The Q is manifestly inferior, making יקנה, יקנה, as well as וקמאון, verbs with the subject קמאון. G V link the word to the preceding verse—קמאון וקמאון.

⁵⁰¹ קמאון נפש occurs in Deut 24:15; Hos 4:8; Ez 24:25 נפש נפש in the sense of "to long, desire". The K is the only possible reading in our passage. T has double rendering נפש נפש על שקרא לחיבה נפש. First half eq. נפש נפש hence Q (Cf. Kimhi ad loc.); קמאון eq. K.

⁵⁰² The K is translated by LXX, Vulgate, and occurs in the text of Pro 1:13.

⁵⁰³ According to the K the words are thus divided: אלהי חסדו יקמני parallel to אלהים יראני בשוקרי. "My God will send his mercy to meet me, God will show me joy over those who hate me." קדם in the Piel takes both an acc. rei and personae. Cf. Ps 21:4 טוב ברכות טוב.

⁵⁰⁴ לא אחד בהם is translated "obgleich ihrer keiner noch gekommen war" (Ehrlich) or "before any were formed" (Briggs). The Q is meaningless.

⁵⁰⁵ The K וקר רוח is parallel to חושך אקרי. It is unanimously preferred.

⁵⁰⁶ The K offers a better parallel than the Q to ור in the opposite stich.

⁵⁰⁷ The Q is meaningless. The K is not entirely satisfactory either, some word like תמול before שלשום being apparently necessary. See BDB s. v. and Toy ad loc.

⁵⁰⁸ See Ehrlich.

⁵⁰⁹ The interpretation of the Q (Ibn Ezra, Rashi) is forced. The K offers a simple sense.

⁵¹⁰ For emendations see Toy ad loc. The Q is difficult. We have vocalised the K as אָן a noun meaning "desire, appetite" from אָנה like צו from צוֹנה etc. That some such meaning was necessary was already seen by Hiller and Schultess.

⁵¹¹ K preferred by Behrmann, Driver-Gray, Ehrlich.

⁵¹² Here as well as in Ecc 9:4 (See Levy ad loc.) the accents follow the K rather than the Q: הִלֹּא מַעַט יָמַי יִחְדָּל יֵשִׁיחַ מִמֶּנִּי וְאִבְלִינָה מִמֶּנִּי. The Munah links יָמַי to יִחְדָּל. According to the K the verse is to be translated: "Lo the fewness of my days soon ceases, let him turn from me that I may recover a little". The Q, making both words in question imperative, is awkward and unrhythmical. For a new interpretation of this passage, see Gordis in JQR, NS, 1936, vol. 27, p. 40 f.

⁵¹³ The interpretation שֵׁשׁ דִּין Aquila, Symmachus, Theodotion, Rashi, Ibn Ezra, Delitzsch, R V, is the best for this difficult passage. See Driver-Gray for the history of the interpretation of this verse. *G hule eq* שְׁדִי. A: 'judgment' = שְׁדִי; so, also PVT.

⁵¹⁴ In the vocalization of the K we follow Olsh. Del. Duhm etc, who render הִשָּׁנָה as equal to הִשָּׂאָה, and parallel to רוּחַ. The verse is then to be rendered 'Thou liftest me up, making me ride on the wind; and dissolvest me in the roar of the storm'. Cf. Beer: Text des B. Hiob, ad loc.

⁵¹⁵ The K רִיב is parallel to מִכְאוּב, see Ibn Ezra:

וּלְפִי הַכְּתִיב שְׂבוּמָן הַמַּחֲלָה הַחֲבֵרִים נִלְחָמִים זֶה עִם זֶה.

⁵¹⁶ The K is to be preferred either a) with an Athnach at וְרָעָךְ as in MT or b) with the stop at יָשׁוּב so that the second stich reads:

וְרָעָךְ וְרָנָךְ יֵאָסֶף

So Merx, Bickell, Buhl, Driver-Gray, Ehrlich.

⁵¹⁷ The only sense is furnished by the K.

⁵¹⁸ The Q occurs in the Targum of Ruth 4:4. Montgomery ad loc. says that the K is right historically, being an old accusative with penultimate accent. He compares עָלָא Da 6:3.

⁵¹⁹ The K so vocalized by Haevernick, is vouched for by the Ahikar papyri, APO, papyrus 52 col. 1 line 5: עַד אַחֲרִין יִזְכְּרֵנִי, and similar usage in Syriac adverbs. (See Nold. Syr. Gram. 155a, Torrey, Notes on the Aramaic of Daniel, and Montgomery ad loc.).

⁵²⁰ The Q is incomprehensible (Kautzsch). The K is second person, the Q is the third. (See BDB s. v.).

⁵²¹ K preferred by Curtis in I.C.C. and generally.

⁵²² נִקְנֶעַ נְצִיבִי in the sense of "garrison" occurs in Ben Sira 46:18

אָר and is preferable to the Q. Thus on II Sa 8:6 נְצִיבִים is ren. by אַסְטֶרְטִיגַי "garrison". P apparently r. K plus Q.

⁵²³ K preferred by Ehrlich inter alios. Q is meaningless.

⁵²⁴ See Curtis ad loc.

⁵²⁵ For a discussion of both readings, see Geiger p. 188 ff. The K: "who did not take her"; the Q: "to whom she was destined". The K and Q are combined by Rashi עָשָׂה וְלֹא לְאִשָּׁה לֹו לְהַכְנִיסָהּ לֹו אִשָּׁר הָיָה לֹו לְהַכְנִיסָהּ who follows the Halachah. The Q is rendered by Onkelos, Jerusalem Targum, Vulgate, Ibn Ezra; the K by LXX and Rashbam.

^{525a} G omits. Pal. recen. eq. K.

⁵²⁶ G omits. Pal. eq. K. T has doublet, K plus Q בְּקִרְתָּא בְּעִי.

^{526a} On the K cf. Gen 27:1 וַיְהִי כִי זָקֵן יִצְחָק; on the Q cf. Est 1:10.

⁵²⁷ Q: "by Him are actions regulated"; the K: "and misdeeds are not tolerated". Cf. Ez 18:25, 29; 33:17, 20 לֹא יִתְּכֵן (So Ehrlich who prefers the K). For another interpretation see Kimhi. G r. וְאֵל תִּכְנֶן עֲלֵילוֹת.

⁵²⁸ Driver and H. P. Smith assume an error in the K, yet after the word מִנֵּה would be: "from the Philistine caves".

⁵²⁹ On the K cf. Deut 32:29 לֹו חֲכָמוֹ יִשְׁכְּלוּ וְאֵחָד. In our passage the apodosis is interrogative. The Q calls for no explanation.

⁵³⁰ On the form in the K cf. Ps 2:12; 5:12 and P. Churgin: לתולדות הנפדר in *Ner Maarabi* vol. II, for one view of this construction. See Ges-K 130, 1 for the normal position on this question.

⁵³¹ On the K cf. Ex 2:22.

⁵³² The Q means "a brick-mould". See BDB for cognates in later Hebrew, Arabic, and Syriac, and compare Hoffman in ZATW 1882 p. 53 ff. The Q is preferred by Driver. The K may be vocalized מְלָכֵן as a by-form to מְלָכֵם (Cf. Robertson-Smith: *Religion of the Semites* p. 67). Geiger p. 306 proposes בְּמִלְכָּן (sc. שָׁל הַמְּלָכִים) meaning "David passed them through to their King (Molech)". References to מוֹלֵךְ are plentiful in the Bible. The K is preferred by H. P. Smith.

⁵³³ More than one shield-bearer is possible, as the ranks were refilled after battle. See H. P. Smith ad loc.

⁵³⁴ נָא often strengthens the jussive. See Ges-K 109, 1.

⁵³⁵ On the position of לֹא cf. Gen 3:4. The K is: "You will not live, for God has shown me, etc." (On this Vav of concomitant condition cf. BDB s. v. I k). The Q makes the Vav adversative. Barnes prefers the K; most authorities, the Q.

⁵³⁶ K is translated by Lucian, Vulgate. Cf. the parallel in II Ch 25:23 וַיִּבְרָאוּ.

⁵³⁷ For the anticipatory suffix in the K, so common in Aramaic, cf. Ex 2:6.

⁵³⁸ The K is from נָדָה, a parallel to נָדָה, cf. Ethiopic *nada* "to drive cattle." Similar are בָּרָה and בָּרָא.

⁵³⁹ The K is preferred by Lumby; the Q by Burney. עיר and חצר are parallel in Isa 42:11.

⁵⁴⁰ The K may be interpreted: "and I shall bring low, like a mighty one, its inhabitants", or the Kaph may be taken as a Kaph veritatis or asseverative Kaph, which does not affect the translation: "I shall surely lay low the strongest of its inhabitants." On this Kaph see Ges-K 118, 6d, many of whose examples are doubtful. Besides those quoted there, we add Hos 4:4; Ps 87:7; 119:7; Jb 3:5, La 1:20. Fuller discussion of this Kaph including possible evidence from Ras-Shamra Inscriptions, must be reserved for another occasion.

⁵⁴¹ For K cf. Isa 2:2; Jer 26:18; Mi 3:12; II Ch 33:15; on the Q cf. Isa 1:8; 16:1; 62:11 et al.

⁵⁴² פֶּרֶק means "a fragment or joint of the body", cf. Arakin 19b עַד הַפֶּרֶק and other references in Jastrow s. v. The Q occurs elsewhere.

⁵⁴³ On the interchange of Vav between K and Q here cf. II Sa 22:41 קִשְׁנָאִי וְקִשְׁנָאִי אֶצְמִיתָם (Driver).

⁵⁴⁴ This verse has been variously interpreted. The K is differently adopted by Driver, Duhm, Ehrlich; the KQ by the Medieval Jewish commentators and Delitzsch. See Driver-Gray ICC on Job vol. II ad loc. for the history of the interpretation. Beer (op. cit.) restores the text underlying the Greek thus: הֵן יִקְשְׁלֵנִי אֶל וְהִיחֵל.

⁵⁴⁵ See Chapter III on conflate texts. The K is a combination of שִׁשְׁמָם and הִשְׁמָם as is the K in Ecc 6:10.

⁵⁴⁶ See note above. Our view seems preferable to that of Delitzsch (Margolis).

⁵⁴⁷ The K is preferred by Bevan.

⁵⁴⁸ On the K cf. Ez 3:3; the Q means "rebuild."

⁵⁴⁹ In most cases the K contains obvious errors of omission, dittography, scribal metathesis, wrongly inserted vowel letters, or confusion of similar letters.

^{549a} G r. לִּאֲמָרוֹן אֶל substantiating K. Pal. follows Q.

⁵⁵⁰ For the K cf. ch. III on conflates, where this passage is discussed.

^{550a} G is indeterminate.

⁵⁵¹ Klosterman offered the root עוּשׁ of uncertain meaning, occurring in Joel 4:11 and in the proper name יְעוּשׁ for the K. See Driver ad loc.

⁵⁵² The Q is parallel to הישב.

⁵⁵³ The K is influenced by I Ki 12:3; the Q refers back to v. 18.

⁵⁵⁴ Ehrlich assumes as the original: לְסוֹבֵב יַעֲקֹב אֱלֵיוּ וְיִשְׂרָאֵל לְאַסּוּף. G (B) P r. וְיִשְׂרָאֵל אֶלְסוּף thus preserving the Aleph of K.

⁵⁵⁵ Cf. Behrmann ad loc. The Q seems preferable. Ehrlich's elaborate explanation is overelaborate.

⁵⁵⁶ Ehrlich corrects the K אֵשׁ אֵשׁ into אֵשׁ אֵשׁ because proper names are not normally modified by adjective or clause directly. Hence, never אֵשׁ ה'.

משה האיש but always אשר אלהיכם אשר. Cf. also Ex 32:1 ירושלים העיר, I Ki 11:32, 36; 14:21; passim, אשר אלהיכם אשר אלהיכם.

⁵⁵⁷ See Kimhi who identifies the K with פתקו of Daniel meaning: "food".

⁵⁵⁸ The Q is superior rhythmically.

⁵⁵⁹ The Q is vocalized עוֹנוֹתָם by Graetz, Nowack, Haupt, etc. On K cf. Zech 5:6; Ps 73:7 where עין is emended to עון, perhaps unnecessarily.

⁵⁶⁰ On Q cf. Amos 9:5. The K may be a case of assimilated Ain, though this is doubted by Ges-K p. 64. Cf. the particle בִּי for בְּעִי and Jos 19:3 בְּלָה a place name, בְּעֵלָה.

⁵⁶¹ Cf. Kimhi מִיָּחִיב לְבֹאֵל עָלָיו.

^{562a} V r. K, see chap. V.

^{562b} See Toy for the variety of meanings.

⁵⁶³ See the varying interpretations of Ibn Ezra and Ehrlich, both of whom accept the Q.

⁵⁶⁴ The K occurs only once, Pro 3:12. The Q is common—3:1; 4:13; 6:20. See Toy.

⁵⁶⁵ See Ibn Ezra, Rashi and BDB for plausible interpretations of the K.

⁵⁶⁶ The accents seem to follow the K. See L. Levy: Koheleth, Ein Beitrag zur Geschichte des Sadduzaeismus, ad loc.

⁵⁶⁷ On the privative Niphal cf. יָמַר Isa 5:6 and Kimhi at our passage.

⁵⁶⁸ The K is taken as a noun on the order of מְלִיכָה, יְשׁוּעָה by Stier und Theile: Hand Polyglotten, appendix ad loc.

⁵⁶⁹ Cf. מְלָכִים in Ezra 4:13 where no KQ occurs. Perhaps a future inscription will remove this example also from the list of supposed Hebraisms, as has happened in the case of אֱלֹהִים and other instances.

⁵⁷⁰ Cf. Del. Schreib- und, 95a end, who accepts neither K nor Q. G "bear out" eq. K נִשְׁמָעָה. V "misi" eq. K?

⁵⁷¹ The K may contain an indirect object or an ethical dative suffix, cf. Jud. 1:15 וְהָתַנִּי and Ecc 2:21 וְהָתַנִּי. The K would mean: "er stellte sich seine Turen auf." G (B) has a homeoteleuton from יבִנּוּ v. 14 (misread as יבִנּוּ (הוא ובניו) v. 15, and then r. ויעמידו as a plural. P likewise r. the K as a plural.

⁵⁷² We expect לָהּ.

⁵⁷³ We do not expect to learn at this juncture that he is a Calebite. The K is impossible.

⁵⁷⁴ See ch. III on conflates for the K. The Q is an "Unform".

⁵⁷⁵ The passage is corrupt and unintelligible. GPV "hating" eq. שָׂנְאִי or שָׂנְאוּ.

^{575a} The passage is corrupt. V "venerunt igitur qui vicerant" eq. וְיָבִיאוּ. T eq. Q. P eq. וְיָבִיאוּ. K. G eq. וְיָבִיאוּ substantiating K.

⁵⁷⁶ The construct infinitive is emended to מְהַרְבֹּת by Thenius, Gesenius, Driver.

⁵⁷⁷ The text is now normally reconstructed as follows: הַגְדִּלְתָּ הַנִּילָא הַגְדִּלְתָּ הַשְׁמָחָה. This was erroneously dissociated into הַנִּי לֹא, then into הַנִּי לֹא and then "corrected" by the Q into הַנִּי לֹא. This view of the passage was first broached by W. Selwyn in his *Horae Hebraicae* (1848).

⁵⁷⁸ לֹא is probably a dittography from שֶׁלֶם of the preceding verse, so Graetz, Cheyne, Kittel, Buhl, Marti, Ehrlich. See also Behrmann, Or Bahir, ad loc.

^{578a} The passage is corrupt and unintelligible.

⁵⁷⁹ The word in question is corrected by Cornill to קָהָתִין. LXX apparently read קָהָתִין.

⁵⁸⁰ The word is usually emended to לִשְׁמֹאל. See Ginsburg, Ehrlich and BDB.

⁵⁸¹ According to Curtis, certain names fell out of the genealogy.

⁵⁸² So Klostermann.

⁵⁸³ So Jahn and partially Kraeling.

⁵⁸⁴ See Ehrlich's brilliant suggestion that the first half of the verse read: מְרֹדֶף אֲמָרִים לֹא לוֹ הָמָה, to which came the second: רֹעֶה רְבִים יְרוּעַ.

⁵⁸⁵ So Baer, Genesis p. 84. Ben Naphtali vocalizes יִשְׁשַׁכָּר equals שְׁכָר; Ginsburg vocalizes יִשְׁשַׁכָּר. See Norzi.

^{585a} G seems to read: רְבִי הַמְשָׁרָה. Aquila: הַמְשָׁרָה!

⁵⁸⁶ The Q occurs in Jos 19:33. Th r. בְּצַעֲנִים. G (A) r. בְּשִׁמְנִים.

^{586a} P should be יוֹתָה, hence K. G "dwelling" נֶחֱה eq. K. Other Greek Mss. r. *Anath*.

^{586b} G r. יָמָה שְׁחָץ substantiating Q. PC r. Q.

^{586c} G r. גִּלְיָן. PC has our vocalization as well.

⁵⁸⁷ The Q occurs only here. On the K cf. Deut 11:29 הָרַר גְּרִזִּים et al. A r. *Zegri* for which r. *Gezri* eq. Q.

⁵⁸⁸ Q occurs in Nu 1:10 et al. K only here.

⁵⁸⁹ The name occurs as שִׁיָּא K, שִׁיָּא Q, שְׂרִיָּה II Sa 8:17, שִׁיָּא I Ch 18:16, שִׁיָּא I Ki 4:3.

⁵⁹⁰ Besides the KQ here, the KQ occurs as אֲרִיָּה in the K of II Sa 24:18 and as אֲרִיָּן in I Ch 1:21.

⁵⁹¹ The K is given by LXX and Vulgate. Both forms are correct. Beth and Mem interchange. Cf. בָּשָׂן and מֶחֱוֶן in Aramaic (e. g. in the Targum to Nahum 1:4) and תִּבְנֶה, *Tibneh* in modern Arabic (See BDB s. v.) and מְנִיָּקִין (See Geiger, *Urschrift* p. 221 note).

⁵⁹² Burney p. 334: The K probably denotes the two Sippars and hence we expect the dual קְסָרִים.

⁵⁹³ The K occurs as the name of an Egyptian princess identified with Daphne. Cf. Ramses serving as the name of a city. The Q occurs in Jer 43:7, 8, 9, et al. and in Ez 30:18 in a slightly different form: תִּחְפְּנֹתָם. P: וַחֲפִיָּס for which read וַחֲפִיָּס (Syriac Yod and Nun being very similar) = K!

⁵⁹⁴ The Q is a shorter form of the K. The stages may be set down as follows

1) מִיָּהוּ (Ju 17:14) 2) מִיָּהוּ 3) מִיָּהוּ. Cf. also 1) שְׁמֵיָהוּ (II Ch 11:2), 2) שְׁמֵיָהוּ (II Ch 12:5, 7), 3) שְׁמֵיָהוּ or שְׁמֵיָהוּ 4) שְׁמֵי. Cf. J. Dérenbourg: *Essai sur la Palestine* (Hebrew translation, Petrograd 1896 p. 45 note 2) and B. Lazeknick in *שפתנו* #2, 1923 p. 83 on the shortening of Hebrew names. Though many of the latter's conclusions must be treated with care, a great deal of pertinent matter is there assembled.

^{594a} G (B) *Aloth* eq. K because of the Holem Vav. S: "paved with slabs" eq. K הלָחוּחַ. G (א) *Aleth* eq. Q: הלחית.

⁵⁹⁵ See Baer's ed. at Ezra 2:1, on the various forms of the name.

⁵⁹⁶ The K occurs in Ps 77:1; Neh 11:37; I Ch 16:28.

⁵⁹⁷ Cf. *Corpus Inscriptionum Semiticarum*, II, 1, p. 122: חשיארש.

^{597a} GVP r. *IDITHUN*, *idithoun*, ידיתון respectively, all with yod after Daled, even where the text reads ידותון, with Vav, as in 62:1.

⁵⁹⁸ On the K cf. I Ki 4:5.

⁵⁹⁹ On K see I Ch 8:14; 13:4; on Q as a place name, cf. Jos 21:38.

^{599a} G r. K as נָעָשׂוּ.

⁶⁰⁰ On K cf. I Ch 27:21.

⁶⁰¹ On K cf. Ezra 10:28; on Q Ezra 2:9.

⁶⁰² On K cf. הוֹדִיָּהּ Ezra 2:40; on Q cf. I Ch 4:19, הוֹדִיָּהּ.

^{602a} GV with Holem in the first syllable, hence K נְפֹשִׁים.

^{602b} G (א) *basaloth* eq. K. G (B) r. *basaoth*, which correct to *basloth* eq. K (an uncial error), Lambda and Alpha being similar.

⁶⁰³ The K occurs in Ez 2:52; the Q nowhere else.

^{603a} P יתרון error for יתרון, in turn an error for יתרון.

⁶⁰⁴ On K cf. יַעֲקֹב, יַעֲקֹב as parallel to יַעֲקֹב; on Q cf. Gen 23:8.

⁶⁰⁵ The Q occurs as a name of a people in II Ch 26:7 (see Jud 10:12) and G. F. Moore ad loc. P r. הַמְּעִינִים "wells" eq. K! G *Minaios* eq. K? V "habitatores", T מְדוּרֵי may also go back to מְעוּנִים, from מְעוּן, "dwelling-place."

⁶⁰⁶ Cf. the first part of note 604, for the K.

⁶⁰⁷ The K occurs in the text in 24:22. The Q is the name of a famous queen of later times.

⁶⁰⁸ The K occurs in Gen 23:9; the Q is a hapax legomenon.

⁷⁶⁰ G read חסדו.

⁷⁶¹ G V read מְחַשְׁבֶּת ה' as a singular.

⁷⁶² The additional example strengthens our attempt to make out a case for the noun הֵיָה by the side of הֵנָּה. See List 29 and note 134.

⁷⁶³ Vss seem to read an infinitive נִסְפֹּן.

⁷⁶⁴ The renderings of these synonyms in GPTVS ("share in") make a decision as to the underlying reading impossible. This KQ is quoted in Sanh. 20a.

⁷⁶⁵ For the word in question G r. "and branches and" eq. ... וְסִבְכָּךְ or ... וְסִבְכָּךְ (radamnois), hence either יסבהו or יסכהו.

⁷⁶⁸ K Md is an absolute error. For a possible defence of the K Maar cf. note 205. The K Md is valuable however in testifying to the existence of another reading; it is in fact no more than a sub-variant to the K Maar.

⁷⁶⁹ P r. בְּבִקְרִים or בְּבִקְרִים. GV indeterminate as both words mean "villages".

⁷⁷⁰ Th transliterates *sis* (K Md) r. "a pent-up swallow", perhaps a mis-hearing of סוּס עוֹנֵר as סוּס קוֹנֵר!

⁷⁷¹ K may be Qal against Hophal of Q, or a scribal error.

⁷⁷² A, Th, V tr. אֶעֱרֶנּוּ or אֶעֱרֶנּוּ? P: נִחְתָּעִיר perhaps interpreting "will arouse himself" i. e. will be aroused.

⁷⁷³ T יחבי eq. Q Md. The singular is expressed by יחב; cf. vv. 9, 17.

⁷⁷⁴ The K may agree with בְּקָרָה which is feminine plural in Jb 1:14. Cf. also Wellhausen and Driver on 1 Samuel 8:16, where G read בְּקָרָה for MT בְּחוּרִים with a plural masculine adjective (הטובים).

⁷⁷⁵ The K apparently is feminine referring like Maar to עֵיר; the Q is masc., referring to עֶשֶׂק.

⁷⁷⁶ The Q and Maar refer to the general condition—"this is your lot". The K refers to אֶשֶׁה.

⁷⁷⁷ Tar. ליה חבריה דכוחיה דרמי ליה. K Md.

⁷⁷⁹ P "will testify" V "sustain" eq. יְעִידֶנִי cf. אֶעֱיֶדךָ La 2:13 and note 308. G "will resist me". Likewise a first person suffix.

⁷⁸⁰ The form הארון of the K with the article occurs in 3:14 with no variant. Tar follows Q Md in our passage and translates 3:17 ארון קימא, while v. 14 is rendered ארונה דקימא.

⁷⁸¹ This Kethib-vela-Qere is mentioned in B Nedarim 37b.

⁷⁸² G reads "throw off".

⁷⁸³ Tar: נחתו את! חתיתו exactly as in 32:32 where text is נחתו, an example of assimilation in translating. G is eq. to MT exactly.

⁷⁸⁴ On Tar: see Rashi ad loc.

⁷⁸⁵ T combines here both K and Q of Mad, substantiating the tradition that ascribes the Targum to Rab Joseph. See Ch. VI for a full discussion. On the variant itself, it seems to have arisen from a confusion of Heth and Ayin in speech, exactly as in the long list of variants in the Samaritan Penta-teuch collected by Heller, op. cit. p. 6 note 5.

⁷⁸⁶ *Bethaun* which Origen writes *suh* asterisko, is patently K Md. Field was unaware of the Mad reading and equates it with בְּתִי אֵל!

⁷⁸⁷ G (B) reads *Segor*.

⁷⁸⁸ P reads Q Md בְּנִי.

⁷⁸⁹ G (A) *Iellai* eq. Maar. P from above reads חורי. T and V read Holem at the end, eq. Q Md.

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